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THE WAY OF LIFE
HOLINESS UNTO THE LORD
THE INDWELLING SPIRIT

THREE ESSAYS:

J. P. WIDNEY

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To the Rev. A. M. Hyde
from J. P. Widney.

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After the title page had been printed two further essays,

THE BAPTISM WITH THE HOLY GHOST AND WITH FIRE,

THE ENDUEMENT WITH POWER,

were added to the book.

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THE WAY OF LIFE.
HOLINESS UNTO THE LORD.
THE INDWELLING SPIRIT.

THREE ESSAYS.

J. P. WIDNEY.

Los Angeles, Cal.
COMMERCIAL PRINTING HOUSE
1900

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"Thy word is a lamp unto my feet, and a light unto my path." Psalm CXIX. 105.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." II. Timothy III. 16, 17.

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TO THE READER:

For four years, putting aside all authorities of man, I have taken the Scriptures with only one thought before me—"What has God said?" In my daily study, and in public ministration, this has been the one authority recognized. The prompting to this course was born of a hunger in my own soul.

These essays represent somewhat of the results as they have come to me.

J. P. WIDNEY.

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THE WAY OF LIFE.

"Sirs, what must I do to be saved?"
Acts XVI. 30.

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I.

FROM LIFE INTO DEATH.

The Bible is a soul history—a soul prophecy—a soul chart.

It tells where man originally stood with God.

It contains the history of man's fall from that position, through transgression of God's law, into a state of sin.

It tells of the consequences to man of this fall.

It gives a hope and a prophecy of the possibility of man's restoration again.

It contains, also, a chart of a way opened up for man back, out of his sin, to God.

By a study of the falling away from God, man gains the wisdom which comes of experience.

By a study of the chart, he receives guidance for his return

The wisdom gained by the fall would be of no avail without the chart for the return.

The chart, without the bitter wisdom gained, the experience, might never be made use of.

It takes both to make good an answer to the question, "Sirs, what must I do to be saved?"

No clear answer to this question can be given without first considering what man is to be saved from; and how he came to be lost. This takes us back at once to the very beginning, to find where, and how, man first starts into life. What does the Bible record show upon these points? The record shows:

1—That man is born of God,—

"And God said, Let us make man in our image, after our likeness" . . . "So God created man in his own image, in the image of God created he him: male and female created he them." Genesis I.-26, 27.

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How in the Image of God?—in body? This cannot be; for, "God is a spirit." John IV.-24. In mind? This cannot be; for, "Even so the things of God knoweth no man, but the Spirit of God." I. Corinth. II.-11. In spiritual nature? Yes, surely; for there is nothing else left. And the record is explicit upon this point:—

"And [he] breathed into his nostrils the breath of life, and man became a *living soul.*" Genesis II.-7.

It is the description of one made in the spiritual likeness of God, pure in desire, free from sin, his will in harmony with the divine will. *This is the first birth.*

2—The record further shows:

That to this new born man a law of soul life was laid down, viz: obedience to God; and a penalty fixed for disobedience:—

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof *thou shalt surely die.*" Genesis II.-17.

The wording shows by implication that man is made with freedom of will to choose for himself, whether to obey, or disobey. *This was the first probation.*

That spiritual death was meant by this, is shown in paragraph 5.

3—The record further shows:

That a testing came to man under this law:—

"And the serpent said unto the woman, *Ye shall not surely die*: for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis III.-4, 5.

4—The record further shows:

That man disbelieved God, and broke the law of soul life:—

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Genesis III.-6.

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5—The record finally shows:

That the law of life was true: and man incurred the penalty of its infraction, and *died to God spiritually*. That this is the death meant, is shown by the fact that man did not that day die bodily, but lived, and went out to beget children; and that mental death is not meant, is manifest, for man, instead of dying mentally, lived and grew in mental powers:—

"And the Lord God said, Behold the man is become as one of us to know good and evil." Genesis III.-22.

There is only left, then, to make good the penalty, spiritual death, that is, alienation from God: and that this is meant, is shown by Genesis III.-24:—

"So he drove out the man: and he placed at the east of the garden of Eden cherubims and a flaming sword which turned every way, to keep the way of the tree of life." *This is the first death.*

The figures used in Genesis of the Garden of Eden, and the tree with its fruitage, are probably only allegory. The Scriptures are full of such allegories. Christ makes use of them continually as parables. But back of the allegory, back of the parable, is always the spiritual lesson, which is not allegory or parable.

The important thing in that old Biblical tale is, that therein is told the soul history of man in his first estate: that the human soul in the first birth is born in the spiritual likeness of God, and at one with him: that by its own will it violates the conditions of its spiritual life, and dies to God by the consequent going out from his presence — and *this is sin*, for "Sin is the transgression of the Law," (I. John III.-4) not simply of the Sinaitic law, but of God's law.

Is soul death annihilation?

Analogy would seem to prove that it cannot be, for in all scientific research in other directions, annihilation, blotting out of existence, whether of matter or force, has never been found. Apparent annihilation has always been ultimately found to be only change of form. That by soul death is not meant annihilation in this case, is definitely proven by the fact that God, as shown in the subsequent Biblical record, does not plan to create a new soul for the man thus

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spiritually dead to his Maker, but does plan to win back, to redeem, to regenerate, the lost soul.

Why did God thus place man where he would be subject to temptation, and the possibility of spiritual death?

To look upon the testing and the fall, as chance, or as a failure in God's plans, is to question the omniscience, or else the wisdom of God. There must have been a plan and a purpose back of it. The answer to this question is possible only when the full record of God's ways with man, as contained in the Scriptures, has been considered. It will be taken up before the close of this writing. (See note on page 29.)

Did man gain anything by the fall?

Yes—knowledge:—

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis III.-5.

"And the Lord God said, Behold, the man is become as one of us, to know good and evil:" Genesis III.-22.

These facts appear in the record thus far:

1—Man with an intellect ignorant of sin and its baneful consequences.

2—A law of soul life and a penalty for its infraction.

3—A heart desire contrary to the law.

4—A will to gratify the desire contrary to the law, i. e., a will arrayed in opposition to the will of God.

5—The gratification of the desire, thus making actual transgression.

Result—

The man that was the son of God, made in his spiritual likeness, has by his own free will act transgressed the law of his soul life, and is become spiritually dead to God.

Does man thereupon realize that a change has come in his relationship to God? Yes,

"And the eyes of them both were opened, and they knew that they were naked." Genesis III.-7.

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How naked?

Again the allegory manifestly. A soul awakened to sin and to the knowledge of the fact that it stands naked in its sin before the eye of God.

And now, as the voice of God calls to the soul in its newly gained knowledge of evil, how does the soul respond?

"I heard thy voice in the garden, and I was afraid." Genesis III.-10.

Why afraid?

"Because I was naked." Genesis III.-10.

A soul with its innocency gone, and the stain of transgression upon it.

Afraid of what?

Afraid of God, the Father; where before was only love and trust, and no fear.

And now comes the searching question, "Who told thee that thou wast naked?" Genesis III.-11.

Conscience—conscience aroused and quivering under the shock of sin, and which is ever as the flaming sword of the angel between man and the paradise of his lost innocency.

Was it just to thus place man where he could be tempted and fall?

Justice is justice, whether in God or man: its principles apply alike to all—to God upon his throne—to man before the throne. Anything less than this would be unworthy of divine power.

To hold God as ignorant of what is to be the consequences of his acts, is to deny one of the essential attributes of the Godhead, omnisicence. Unless we are to radically change and lower our estimate of God's nature, we must believe that he not only foreknew the fall of man under temptation, but also that he purposely puts man where the testing and the fall come to him. Shall we say, then, that God is unjust to this man whom he has made, in thus placing him subject to temptation?

In view of the suffering which sin brings, we must be forced to answer, Yes, unless that out of this testing, this fall, is to come the possibility of a greater good for man; that it is only the working out of a broader, far-reaching plan: and thus God be justified in his ways with men.

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What are the facts in the case?

There is in God's universe a far-spread battle going on between good and evil. It began before the days of man: it involves other beings than man. Man is only one of the parties to a conflict broader than his own life, reaching out beyond the narrow limits of his little world.

Possibly the veil of the flesh is all that keeps him from seeing. If the prayer of Elisha in the gray morning of that day at Dothan, "Lord, open the eyes of the young man, that he may see," were answered for man, not simply the mountain-side but the depths of the universe would reveal the arrayed hosts. What suggestions of unspeakable conflict lie in the words, "The man is become as one of *us* to know good and evil." Genesis III.-22.

Glimpses of this broader conflict are given in the Scriptnres:—

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Jude 6.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment:" II. Peter II.-4.

"And there was war in heaven: Michael and his angels fought against the dragon: and the dragon fought, and his angels." Rev. XII.-7.

The very temptation which comes to man in the infancy of the race is a picture, not of a new-born impulse in a child heart, but of the assault of a trained, skilled power of evil, which has already learned how to make evil seem good. It shows the cunning of an experienced master in the art of spiritual warfare.

Why this broad-spread warfare between good and evil? We must believe, as we believe in the wisdom and power of God, that it is not chance; but that back of it lies a plan, fixed, predestined, far-reaching: and, as we believe in God's goodness, that out of it is to come ultimate good. In this battle man is to take his part. Why? Because out of battling comes strength, out of testing, temptation resisted, comes power to stand. Out of the struggle of youth is developed a stronger, nobler manhood than if the struggle had not been.

Test this by the worldly life

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of man. It is not a wise parent who keeps back his child from the battle of life. A little kindly counsel, a warning of the danger, a caution, "My son, beware of evil," and he sends him forth to the battle, and the danger, knowing that not to send is to keep him always a child: that to send, means the possibility of a strong, sturdy manhood. Not to send him out is to do a wrong to the child. It is to withhold from him the possibilities of growth.

There is a strangely curious parallel (Is it more? Is it prophecy?) between the Biblical account of the fall of man, and the life of the individual man. The account of the fall might almost seem to be only an allegory of each human life in its individual aspect, then, now, in the days to come. And, indeed, the name *Adam* is only the Hebrew word *man*. Man is born a child, in the purity of the Eden of infancy. Should he die in infancy, there is no score of transgression against him, no condemnation of inherited evil: for Christ said, as he gathered the little ones up in his arms: "Suffer the little children to come unto me, and forbid them not, for *of such* is the kingdom of God." Mark X.-14.

And again:

"Except ye be converted ($\sigma\tau\rho\alpha\phi\hat{\eta}\tau\epsilon$ — turn) and become as little children, ye shall not enter into the kingdom of heaven." Matth. XVIII.-3.

And he adds:

"Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man came to save that which was lost." Matth. XVIII.-10, 11.

But, it is only a child.

Then, as the years go by, in the child Eden hang the branches of the tree of knowledge of good and evil, laden with their fruitage; and to the curious, restless heart of youth, as in that old tale, comes the voice of the tempter, saying, "Ye shall not surely die. Eat and be wise." And the sinless child eats, and is sinless no more. It has known evil; and the sinning heart dies to God.

Out of the testing, the battling, man must come with ultimate gain, that God's ways with man may be justified. Justice demands it.

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II.

THE PROMISE OF A NEW LIFE.

The gateway into life is birth. There is no other. Man thus first entered into spiritual life. To this life he died through sin. Is a second birth possible to this man that has died?—a soul birth from death into life. The Biblical record is God's written answer to this question. The record shows that God does not abandon the son he had begotten, even though that son, by his own act, has died to the father. At once begins the working out of a plan to make this newly gained knowledge of good and evil, the knowledge which has cost, as its purchase price, spiritual death, the means of undoing its own harm, and of helping to work out a new life for man. The plan does not unfold itself at once. Only a hope is at first thrown out, that man may not, as Cain, despair utterly. To the first man, in the very day of his fall, comes the first promise. Man is not to remain a contented bondsman to evil. Neither shall evil lord it over the man who has thus fallen under its bondage. It is to be despised by the very man who has become its slave; for the dream of the nobler birth does not die out of the soul that once was born of God. Even in its degradation it does not forget the nobility of its first estate. It has sold its birthright of innocency, but does not forget that it once had it.

And even in the depths of its degradation the stir of a new life, of battling with sin, begins. God's spirit is striving with man, and will not let him rest, even though by his own act he has departed from his Maker. And the man, even in his death of sin, is still nobler than his master in evil, for he stands erect, while upon the power of evil the sentence is placed:—

"Upon thy

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belly shalt thou go, and dust shalt thou eat all the days of thy life." Genesis III.-14.

It is a picture of the eternal degradation of evil, not even lifted up by its victory over man.

Man is not to be a passive captive in the hands of evil. The bondage will be resented:—"I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head"—yet, yet, as God looks forward through the ages of human misery born of evil—"thou shalt bruise his heel." Genesis III.-15.

The new knowledge of good and evil, and the freedom of will, which is not lost even in the bondage of evil, are at once appealed to, to help in the working out of a new spiritual life for man. The work is not to be all of God. With man's freedom of will it could not be. Man must use the knowledge of good and evil, and the freedom of will, which he still has, to help in the work. He must do his part. He must will to turn back to God, and then intelligently *do* to that end. There are conditions requisite to soul restoration as there were to soul life; but now the conditions are no longer all under God's control:—

"And the Lord said unto Cain, Why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." Genesis IV.-6, 7.

Man is to help work out his own salvation. If thou *doest* (freedom of will) *well* (using the newly gained knowledge of good and evil), shalt thou not be accepted? And if thou doest not well, (still the freedom of will to choose) sin lieth at the door. Whose door? Thy door, not God's; for your knowledge and your freedom of will make you the chooser. No other basis of restoration is possible, for when God made man with freedom of will he voluntarily parted with all power even to save man, unless man wills to co-operate. Restoration can now only come through:

Man co-operating with God;

God co-operating with man.

Paul saw this great basic truth clearly:—

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, *work out your own* salvation in fear and trembling; for it is *God*

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which worketh in you both to will and to do of his good pleasure." Philippians II.-12, 13.

God's promise to Cain was clear and explicit. The general conditions of salvation were laid down plainly:

Man must desire to be saved.

He must will to be saved.

He must work to be saved.

And when he has done these—"shalt thou not be accepted?" God's manner of redeeming the promise was not as yet revealed.

God does not let man forget that still he is keeping his hand upon him. He is ever reminded that the Father has not given him up, but is watching over him in all his ways. God has not disowned him. To Noah the reminder comes as a command, and then a covenant. The command is, To enter into the Ark: the covenant—

"and I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood: neither shall there any more be a flood to destroy the earth.

And the bow shall be in the cloud: and I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." Genesis IX.-11 and 16.

It was the evidence of God's continued interest and care.

To Abram comes the promise of a dawning hope to man, and a vague hinting of the manner of it:—

"In thee shall all families of the earth be blessed." Genesis XII.-3.

And again the promise is given to him:—

"and in thy seed shall all the nations of the earth be blessed;"

and it is because of obedience:—

"because thou hast obeyed my voice." Genesis XXII.-18.

For the hope is to have a fulfillment on in the years that are to be, and men must not forget, lest they some day despair.

And the faith of Abraham meets a reward, for it is written:—

"and he believed in the Lord, and he counted it to him for righteousness." Genesis XV.-6.

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And God further gives seal to the covenant that it may stand with the recognized authority of a legal compact. To Abraham (Abram) he says:—

"and I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, *to be a God unto thee*, and to thy seed after thee.

This is my covenant which ye shall keep, between me and you, and thy seed after thee. Every man child among you shall be circumcised . . . . . and it shall be a token of the covenant betwixt me and you." Genesis XVII.-7 and 10, 11.

And now another step is taken in the carrying out of God's plan. The races of men are to be widely scattered over the earth, and the remembrance of this hope may die out among them, and especially as but few of them have directly heard the promise.

To the end that this remembrance may not die out, the knowledge that God has a plan for man's restoration, God chooses a people whose especial mission shall be to act as custodians of the words of the promise until the fullness of time shall come. It is to this end that the command is given to Abram,

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee and make thy name great: and thou shalt be a blessing: and I will bless them that bless thee; and curse them that curse thee," and then follows the promise, the reason for it all, "and in thee shall all families (Hebrew: *Mishpachah*—family, tribe, people) of the earth be blessed." Genesis XII.-1, 2, 3.

Why all this care? Could not God have given at once to man restoration to spiritual life without all this preparation, as of a general for a campaign?

No. Man's will stands in the way; and the human heart has not yet learned the full lesson of evil. It is to be a campaign running through the centuries. In Abram God begins to build a race. It is only the means to an end. The end in view is, the building of man.

Men say, The man dies: the race lives. This is true in the

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history of time. God, in the broader view of the history of eternity says, Races die: man lives.

The promise is repeated to Isaac (Genesis XXVI.-4), and again to Jacob in almost the identical words:—

"and thy seed shall be as the dust of the earth: and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed, shall all the families (*mishpachah*) of the earth be blessed." Genesis XXVIII.-14.

Then came God's dealings with the chosen people; their increase in numbers; their sojourn in a strange land to isolate them, to make of them a separate people; their slavery and miraculous deliverance, to teach them God's power, as with "outstretched arm, and a mighty hand," he delivered them; the long journeying in the wilderness, to teach them daily dependence upon him; the battling for the Promised Land, to train them and weld them together as an army, that their race safety amid the struggles of the nations might be insured.

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III.

THE LAW AND THE SACRIFICE.

Two separate and distinct things were given to the chosen people:

The Law—man's duty to God and his fellow man.

The sacrificial offering—life given as the price of pardon for transgression.

About these two, as about the two foci of an ellipse, the whole Jewish race life revolved; these, and the thoughts which lay back of them—a God of justice—man a sinner—pardon for sin to come somehow through the sacrifice of life offered up upon the altar.

God—sin—remission—the three words sum up the essence of the old covenant.

The Hebrews, the people chosen of God for the keeping of the record of that old covenant of God for man, were a rude, hard race. The law became their schoolmaster. Under it they learned to do right; at first through fear of punishment; then as a duty, because it is right. After a while to the hard heart of the race, thus trained to the thought of duty, came a higher thought, to do right through love. It is man evoluting from fear to duty, from duty to love.

It is man growing back toward God. Yet between man and the God toward whom his heart is again turning lies ever as a bar across the pathway the record of transgression. "My sin! my sin! How shall my sin be blotted out?"

It is the unceasing cry of the old covenant man, ever going up. How for this heart that is again turning to God, shall the dark score of transgression be cancelled?

To this end the sacrifice for sin was instituted—life paid to ransom from death.

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There is little at first in that old Law, and the sacrificial service, to point beyond the mere blood offering of the animal sacrifice as an atonement for sin. Man had not yet apparently grown spiritually to a conception of the logical insufficiency of this, or the need of more. The true enormity of sin as an offence against *his own soul* had not yet apparently fully dawned upon him; neither a true conception of the real condition of the human heart. He was still apparently upon the low plane of the thought of sin as simply an offense against the law, having a market price of compensation through penance, or offering. Yet a truer conception of the nature of sin was slowly dawning upon men; and with it came a realization of the insufficiency of the offering of the life of an animal as an atonement. In the agony of his soul David cries out to God:

"For thou desirest not sacrifice, else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Psalm LI.-16, 17.

And the cry, as he looks past the overt act of transgression to the heart, swayed by evil desires, which lies back of it, and realizes that pardon for the transgression is not, alone, sufficient,

"Create in me a *clean heart*, O God, and *renew a right spirit* within me." Psalm LI.-10.

In the Psalms we have a picture of the new heart that is growing up in man, a heart that is longing for something more than the mere wiping out of the score of transgression, a heart that is hungering to get back into communion with God. It is man beginning to long for the lost son-ship again: a heart that begins to speak of "cleansing," of "purity," of "peace in God," of "dwelling in the secret places of the Most High," a heart that is learning that God is something more than a stern Judge, that, "Like as a father pitieth his children, so the Lord pitieth them that fear him," (Psalm CIII.-13); and that, in the joy of the newer hope, begins to cry out, "Bless the Lord, O my soul!"

The Psalms come midway in the time of the old covenant record, as it were to show what progress man is making back toward God.

And now God reaches out to meet man, to strengthen him in his purpose. Man must not mistake God's feeling toward

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him. He must know that God is more than willing man should turn back from his transgressions and seek life:—

"Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel!" Ezekiel XXXIII.-11.

He turns to reason with man about it:—

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool." Isaiah I.-18.

And again:—

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon." Isaiah LV.-7.

And again the assurance is given:—

"But if the wicked will turn from all his sins that he hath committed (repentance and reformation), and keep all my statutes, and do that which is lawful and right (lead a new life), he shall surely live, he shall not die." Ezekiel XVIII.-21.

Texts might be multiplied. They are many and clear under the Old Covenant upon this part of the scheme of restoration.

Repentance, conversion (turning again) cleansing from sin, leading a new life—it is a plain pathway in which no man could have reason or excuse for going astray. How it was to be accomplished was not yet apparent. But men were beginning to see that it must be by means of something more than the blood of the temple sacrifice, and were also beginning to look beyond to a true sacrifice, of which this was only the symbol. Isaiah, with the vision of the seer upon him, looks into the future, past the ritual of the temple, and it is something more than the blood of bulls and of goats that he sees as the true atonement, when he cries out in awe:

"He, wounded for our transgressions: he, bruised for our iniquities: the penalty of (which secures) our peace, upon him: and with his stripes we are healed." Isaiah LIII.-5.

"He!" Who? One who "is brought as a lamb to the

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slaughter—who "is cut off out of the land of the living"—who "for the transgression of my people is stricken"—who goes down to the grave—he who "poured out his soul unto death," and was "numbered with the transgressors;" yet he "bare the sins of many, and made intercession for the transgressors." Isaiah LIII.-7, 12.

"The Lord hath laid on *him* the iniquity of us all." Isaiah LIII.-6.

He—the true sacrifice: when is he to come? The ages went by, and still only the symbol. Why the long delay?

Apparently because man still had need of the school of "good and evil," that school to which he had himself opened the door, and there was a lesson to learn. And he was learning. He was learning that that tree of the Garden was a tree of of good *and evil.* Its fruitage of evil was good to make wise. The tempter was right. But it was not good to make happy. This he had not told. The fruit that was pleasant to the eye has proven bitter to the heart. He has learned also that *God was right*, that the law of the soul life may not be broken without mortal harm. He has learned the bitterness of dying to God.

But with it all was the heart of the world yet ready to obey the voice, and say, "I repent me of my transgression. Forgive?" Not yet. The human will stood across the pathway of return, and the heart had not yet entirely sickened of its desire. And so the ages went on. God was waiting for the "fulness of time." (Galatians IV.-4, 5.)

Yet the word of warning did not cease. By mouth of seer and prophet the cry went out year after year, "Repent! Repent!" Repent—it is the burden of that old covenant record.

Yet why should a dead man repent? What good can it do him? The law was, "In the day that thou eatest thereof, thou shalt surely die." And man ate of the fruitage of the tree of the knowledge of good and evil, and died spiritually to God.

Repentance of his sin and pardon of the score of transgression does not bring life. The warning cry of that old covenant record, "Repent!", if it stood alone, would be only a mockery to man—this man with the soul which has died to God.

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IV.

IS THERE MORE?

The whole of the Old Covenant record is instinct with the implied pledge that there is more; that man, spiritually dead to God through sin, may again become alive spiritually in God. Without this thought the record would be purposeless. To God man is still his son, for whom he is planning and caring. It is man who has died to God; not God who has died to man. Toward man he is still God, the Father. It is oftener in what is implied, than in what is directly said, that the hope of a new life in God for the soul is found, yet there are many passages in which it is clearly taught; and men did not fail to grasp this truth and take it to themselves. Job in the midst of his darkness cries out:

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God." Job XIX.-25, 26.

David, full of trust, exclaims:

"Thou wilt show me the path of life." Psalm XVI.-11.

And again:

"As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Psalm XVII-15.

Awake from what?—from the spiritual death of sin?

Isaiah has the promise:

"Incline your ear and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David." Isaiah LV.-3.

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"And they shall teach no more, every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jeremiah XXXI.-34.

"Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." Ezekiel XVIII.-27.

Yet, as before stated, it is to the general scope and spirit of the whole of the old covenant record that we must look, rather than to specific passages, for light upon the question of man's spiritual restoration to God, for we must remember that the record is largely only a hinting and a prophecy of the deeper things of God which were yet to be made plain in the clearer light of the new covenant.

What is God trying to do with, and for his people? Is he simply trying to undo one phase of the harm which came of the fall—to secure to man pardon for his deeds of actual transgression? or is he trying to undo the whole harm of the fall, and fully restore man to his first estate: more—to bring out of it yet new phases of good to man over and above his condition before he spiritually died to God in sin? It is by constantly bearing in mind this broader aspect of the question that we shall be prepared to discern in the record evidences of such a plan, should they be therein contained.

That they who were under the old covenant in some sense saw and understood its teaching of this broader hope, and by faith walked in this light, is testified in Hebrews XI.-13, 16:

"These all died in faith, not having received the promises (the things promised) but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

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But the burden of that old covenant message is to be found, not in the hintings and prophecies of things to come, but in the word "Repent." It is the deep undertone to the Law; it is the last warning before the book of prophecy is closed. Yet, as the gloom of the passing night is tinged with the light of the coming dawn, so the gladness of a prophecy mingles with the warning:—

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted (Heb. *nacah*, to lift up), and every mountain and hill shall be made low: and the crooked shall be made straight; and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it:" . . . . "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isaiah XL.-3, 4, 5 and 11.

Again the voice goes on:

"Behold my servant whom I uphold: mine elect in whom my soul delighteth: I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Thus saith God, the Lord, he that created the heavens and stretched them out: he that spread forth the earth, and that which cometh out of it: he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: to open the blind eyes: to bring out the prisoners from prison, and them that sit in darkness out of the prison house. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.

Behold the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Isaiah XLII.-1-9.

It is the prophecy of something better than earth has y

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known. It is the gospel of hope, the promise of things to come: and men, the old covenant men, looked up, and were glad.

Why need the true sacrifice have come before the end? Why not have let man go on accepting the sacrifice by faith, as told in Hebrews XI.-13, 16, and then, at the last day, when all the numberless millions of earth's centuries are gathered together before Him that sitteth upon the throne, why might not Christ, the true Sacrificial Lamb, have stood forth and said, "I now offer myself, the sacrifice, to make good the promise by paying the penalty for sin for all those who by faith took hold upon the promises;" and then, once for all, have entered into death?

There was pardon for transgression through faith, under that old covenant, clearly taught; open to all men: entered into by many. Why not have gone on in the old way to the end?

Was it because the old way was not complete? because God had yet more in store for man? something not yet made plain, only hinted at, and for which the heart of the world had not yet grown ready?

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not." Isaiah XXXV.-3, 4.

Why? Because "the former things are come to pass, and new things do I declare:" (Isaiah XLII.-9); and because of a new covenant that is to come:—

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt: which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jeremiah XXXI.-31, 34.

The book of the prophecy of the Old Covenant closed, the covenant of the sacrificial blood, and of repentance unto the

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remission of sin; and the world waited for the New Covenant with the new things it was to bring forth for man's soul.

NOTE FROM PAGE 12.

The fuller discussion of this topic,

"Why did God thus place man where he would be subject to temptations, and the possibility of spiritual death?"

will be found in Chapter IX., under the question,

"Why has God thus planned that the "babe in Christ" shall come to the "measure of the stature of the fulness of Christ," through struggling and battling?"

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V.

THE TRUE SACRIFICE.

In the reign of Tiberius Caesar, a man clad in the garb of one of the old prophets came from the wilds of Judea with a warning cry that startled the Jewish world. The book of prophecy, so long closed, was reopened. John was the last of the old prophets, the first of the new. He is the human link binding together old and new. With one hand he takes hold upon Elijah, with the other upon Christ. He has a double message—to proclaim the passing of the Old Covenant—to herald the incoming of that which is to supplant, by complementing, it. To the Jew he says, "Think not to say within yourselves, We have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham." (Matthew III.–9). It is the passing also of the Hebrew kingdom of exclusiveness, and of the old covenant of the flesh. It is the coming in of the broader Israel of God, and of the new covenant with the heart — that Israel, and that covenant of which Jeremiah wrote (as before quoted) in the closing promise of the old:

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt (the covenant of the Paschal lamb, and of the blood atonement for transgression): which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts,

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and write it in their hearts: and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jeremiah XXXI.–31, 34.

But still John proclaims the old message, "Repent! Repent!" Why repent? Because "the kingdom of heaven is at hand." Therefore, "Prepare ye the way of the Lord" (Matthew III.–1, 3)—the Lord of the new kingdom upon earth. The Jews, with thought apparently of that prophetic message of Isaiah, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God," and of that last warning of Malachi ere the book of prophecy was closed, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse," ask him, "Art thou Elijah?" No, he replies, "I am the voice of one crying in the wilderness, "Make straight the way of the Lord, as said the prophet Isaiah." John 1–23.

The old covenant with its symbolic sacrifice for sin had come, is passing, and now the warning cry goes out, "Prepare ye the way of the Lord, make his paths straight." Matthew III.–3.

How are they to prepare the way and make straight the path for the Lord? The words imply something which man can do, and which God cannot do: something which has to do with man's free will. John's message tells. It is summed up in the one word, Repent. And of his own work, as one who is helping to prepare the way, he says, "I indeed baptize you with water unto repentance:" Matthew III.–11.

Mark says, "repentance unto remission of sins." Mark 1–4.

"Remission of sins." How is it obtained?

The Old Covenant gave the altar service, and the sacrificial offerings of blood for the remission of sin, yet plainly confessed

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they were only symbolic: that the true sacrifice, of which these were only the sign, was yet to be offered.

And Hebrews, looking backward, says, "For it is not possible that the blood of bulls, and of goats, should take away sins." Heb. X.-4.

But that day by the river, as John looks upon Jesus, the Christ, he recognizes in him the true sacrifice, and exclaims:

"Behold the Lamb of God, which taketh away the sin of the world." John I.-29.

Christ himself confirms this as, that night of the last supper, he takes the cup, and says:

"Drink ye all of it: for this is my blood of the new covenant which is shed for many for the remission of sins." Matthew XXVI.-28.

Calvary, and the cross, and that cry, "It is finished," are the closing of the old covenant, the covenant of pardon for transgression. Henceforth this much at least of the way toward life was established, not to be repeated. Hebrews recognizes this great basic fact of Christianity:—

"So Christ was once offered to bear the sins of many." IX.-28.

—"But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." X.-12.

—"Now where remission of these (sins and iniquities) is, there is no more offering for sin." X.-18.

Is, then, remission of sins — pardon for his transgressions — all that Christ's coming brought to man?

If so, why does Christ himself in his teachings dwell so little upon it? Take the narrative of the four gospels. They are the record of the Christ-life, and the Christ teachings, and the Christ prophecies.

He does not say much about repentance. He seems to look upon this as a conceded fact, one upon which enough has already been said; one which men will hardly question. It was the burden of the Old Covenant message. That record was full of it—transgression, broken law, turning away from God, evil ways, impurity, uncleanness, wickedness; and God's condemnation upon it all; and then the warning cry, "Turn ye, turn ye, for why will ye die!"

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And that the repentant sinner might have somewhat to look to by faith, the blood of the sacrifice was poured out unceasingly upon the altar. John, the last of the old prophets, still sounds the warning. It is repentance, confession, baptism, remission of sins.

Christ himself recognizes the sufficiency of the old covenant for this work, in the parable of the rich man and Lazarus:—

"Abraham saith unto him, They have Moses and the Prophets, let them hear them. And he said, Nay, Father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead." Luke XVI.-29, 31.

Though the parable is not of Christ's resurrection, yet the parallel is a startling one.

The Christ coming brought remission of sins. Was this all that it brought? or did it bring more to man?

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VI.

NEW THINGS.

"Behold the former things are come to pass, and *new things* do I declare: before they spring forth I tell you of them." Isaiah XLII.-9.

It is the voice of the Lord, speaking through the prophet Isaiah of the Christ coming, and what it is to bring to earth. The fulfilling of the Old Covenant then was not all. There was to be more. The whole Christ life and the Christ teaching upon earth is clearly based upon this thought. While he does not dwell upon repentance, speaking of it incidentally, as a thing essential, and conceded of all, and not needing apparently further speech from him, he does teach something else, teaches it incessantly. As there was a burden to the message of the old, so there is a burden to the message of the new. It is the thought that there is something more than repentance and the remission of the old score of sin needed before one can again be restored to the lost sonship.

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. V,-20.

This to men living under the old law of repentance unto remission of sins. He speaks of righteousness, of denying self, of giving up all for God, of a pure heart, "Blessed are the pure in heart for they shall see God." Matth. V. 8.

He is speaking of *a life*, a life upon a distinctly different plane from the life under the old law. "Ye have heard that it hath been said"—"*but I say* unto you," is the note of emphasis in the Sermon on the Mount. It is something deeper, more heart searching than the old Law.

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It is in the scene with Nicodemus in John III.–1, 8, that the advanced plane of the new above the old is clearly announced. It is a distinct and unmistakable setting forth of the great message Christ came to bring. Nicodemus, who by the scenes in which he appears (John III.-VII.-XIX) seems to have been a fair minded man, walking in the light of the old Covenant, and manifestly, from the disposition he displays, far above the average of the Old Covenant Jew as a just man, comes to Christ apparently for light upon his teachings. Christ, whether answering a spoken question of Nicodemus which has escaped record, or answering the unspoken need of the heart, says:

"Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God."

And then in reply to the puzzled inquiry of Nicodemus over the meaning of the answer, Christ replies again, but this time more explicitly:

"Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." John III.-3, 5.

Why "born again?"

Without the first three chapters of Genesis the answer which Christ gave that day would be as meaningless to every human soul as it was, for the moment, to Nicodemus. Birth is the gateway of life. There is no other. Man thus entered into spiritual life that day when God breathed into him the breath of life, and man became a living soul. (Genesis II.-7). But he died to God. And now, through Nicodemus, Christ proclaims to man, man spiritually dead to God in sin, the wonderful thought, *Ye may be born again*; born out of death into life. And more; to man he says, If you would again become spiritually alive to God, you *must* be born again. The whole scene is as though Christ had said to him,—

"Nicodemus, man was born once, when God breathed into him the breath of life, and man became a living soul. But he died: died to God in the day of his transgression of the law of soul life. If he would live he must be born again. Only through birth may one enter into life. The breath of life must be breathed into him anew before he can pass from his spiritual death back into life again, life in God. Man may again become the temple

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of the living God, but God cannot dwell in an unclean temple. (I. Corinth. III.-16, 17.) Hence John came crying, "Prepare ye the way. Repent and be baptized to the remission of sins." Then, when you have thus prepared the way, he will come in and ye shall be able to receive him." And then?—

"But as many as received him, to them gave he power to become the sons of God: even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John I.-12, 13.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in."—Psalm XXIV.-7.—even into his holy temple, "for ye are the temple of the living God." ·II. Corinth. VI.-16.

And now to the questioning wonder of Nicodemus over the strange mystery, Christ makes reply:—

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth: so is every one that is born of the Spirit." John III.-8.

No man has ever yet solved the mystery of animal life. It is the despair of the scientist. Neither has any man ever yet solved the mystery of soul life. Both are God's mysteries.

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VII.

THE NEW BIRTH.

What does Christ mean by the words "born again?" He is evidently pointing to some radical change in man's spiritual nature. The full verse in John III.–5, reads,

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

A condition which is laid down by Christ himself as absolutely essential to salvation should be carefully examined. Let us analyze it:

Ye must be *born.*

Ye must be born *again.*

Ye must be born *of water* and *of the Spirit.*

Ye must be *born.* The very words imply that there is a spiritual condition in which man is not alive to God: is dead spiritually; and that the breath of life must be breathed into the dead soul before it can live.

"Ye must be born *again.*" The implication is that this is a second birth; that once before man was a living soul; that the breath of spiritual life departed from him, and he became dead to God: that the breath of life which once was in the soul, and departed, may and must return, in order that man may again become a living soul—alive to God.

Ye must be born *of water* and *of the Spirit.* Do these two

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words indicate the same thing? No. John says: "I indeed baptize you with water unto repentance ("and remission of sins,"—Mark), but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost (Πνεύματι—Spirit) and with fire." Matth. III.—11.

"With water" is to repentance and the remission of sins, and is expressly so limited. Baptism with the Holy Ghost (πνεῦμα — Spirit) and with fire is specifically expressed by John as conveying something other, and different from repentance and remission of sins, and for which repentance and remission of sins are prerequisites to prepare the way. Water and the Spirit do not therefore mean the same.

One other point should be settled before going on to discuss what is meant by "Born of the Spirit." Three different phrases occur in the New Covenant record so akin in form that the question at once arises, Are they the same in meaning, or are they used to express different meanings?

"Born of the Spirit."

"Born of God."

"Begotten of God."

The words born, begotten, begat, occur 108 times in the New Testament. Of these the verb γεννάω, in some one of its forms or compounds, and meaning either to beget or to bring forth, is used 102 times.

Τίκτω in some of its forms, meaning to beget, or to bring forth, is used 4 times. Αποκυέω, to beget, or to bring forth, 1 time. Ἔκτρωμα, untimely birth, 1 time. While the translation is sometimes born, sometimes begotten, the meaning in all cases is, The giving of life, so that *one born of God*, or begotten of God, *is one receiving life of God.* Sometimes the wording is "born of God," sometimes, "born of the Spirit," but with the acceptance of the doctrine of the Trinity the force would be the same in either case.

The three different phrases, born of the spirit, born of God, begotten of God, may, therefore, be accepted as expressing the same fact, namely, that man, spiritually dead to God in sin, becomes by a second spiritual birth alive again to God.

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Is this new spiritual birth essential to salvation?

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he *cannot see* the kingdom of God." John III.-3.

And again,

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he *cannot enter into* the Kingdom of God." John III.-5.

How is a soul "born again?"

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John I.-12, 13.

"Whosoever believeth that Jesus is the Christ, is born of God:" I. John V.-I.

"For ye are all the children of God by faith in Christ Jesus." Galatians III.-26.

"For as many as are led by the Spirit of God, they are the sons of God." Romans VIII.-14.

The statement from Romans makes more explicit, and prevents the inadequate construction which might otherwise be given to the text from John as above. It is the belief which is more than mere intellectual assent, a belief which gives itself up to the spirit for guidance.

What does this new birth (regeneration) bring to a soul?

"For God so loved the world that he gave his only begotten Son. that whosoever believeth in him should not perish, but have everlasting life." John III.-16.

"He that believeth on the Son hath everlasting life." John III.-36.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but *is passed* from death unto life." John V.-24.

How shall a soul know that it is born again?

"The Spirit

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itself beareth witness with our spirit, that we are the children of God." Romans VIII.-16.

"He that believeth on the Son of God hath the witness in himself." I. John V.-10.

In what way is this witness made known? The Scriptures do not say. This is God's dealing with each individual soul; and as no two of God's children are mentally or spiritually alike, the probability is that God speaks to no two in exactly the same manner.

The only light upon this point will be had by analyzing the statements of those who profess to have received the witness, eliminating as non-essential the points wherein they are unlike, noting the points, or point, in which they are the same. The one point in which they are all found to agree is this — a mental conviction that the work of regeneration is done and that they are again the children of God. And this conviction is based upon the knowledge of compliance with the prerequisite conditions as laid down by God, namely:

1—Repentance unto the remission of sins, through faith in the atoning sacrifice of Christ as the offering for pardon of transgression: and

2—Believing in Jesus Christ as divine, the Son of God, with all that this involves in the acceptance of the Christ life and the Christ teachings as the pattern for a new life in God.

When does the New Birth in God come to man? While the Scriptures do not point to the hour in any human life when this change comes to man, they give reasonable ground for inferring when the time may be.

(a)—Repentance and the remission of sins are the preparing of the way. They are only this. They are the means to an end. Without more, man, though a pardoned criminal, would still be dead to God. With the way prepared, it is not probable that God would withhold, even temporarily, the consummation to which they are directed.

(b)—As the repentant soul is not, by the mere act of repentance, alive in God, and thus secure of that eternal life which is the intended and promised end of repentance, it is not probable

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that God would delay this seal of safety a moment beyond the time when the way has been prepared by repentance.

(c)—To take any one of the several texts quoted in the previous section, and which all bear more or less directly also upon the question asked in this section, when Christ said,

"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but *is passed* from death unto life," the legitimate, and indeed the inevitable inference is that the the moment of belief and acceptance is the moment also of the new birth.

Upon this question Christ's parable of the return of the Prodigal Son throws an additional light. The son in his disobedience and sin repents, and turns back to the father for forgiveness:—

"But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck and kissed him. . . . For this, my son, was dead, and is alive again; he was lost, and is found." Luke XV.-20 and 24.

Is it probable, is it possible, that God would do less? Oh, "Like as a father pitieth his children, so the Lord pitieth them that fear him." Psalm CIII.-13.

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VIII.

BABES IN CHRIST.

What is now the condition of the reborn soul?

That it is passed from death unto life, and is now become again a child of God, is manifest from the texts already quoted. But is the battle with sin then over: the danger past; the soul out at last safe in God?

If we were to take one writer alone for our authority, and one or two isolated texts for answer, we should say, Yes, the battle is won: and there is to be no more conflict with sin.

"Whosoever is born of God *doth not commit sin*: for his (*αὐτοῦ*, i. e. God's) seed (the germ of the new life) remaineth in him: and *he cannot sin, because he is born of God.*" I. John III.-9.

"We know that whosoever is born of God *sinneth not:* but he that is begotten of God keepeth himself, and that wicked one toucheth him not." I John V.--18.

Yet how are we to reconcile these statements with John himself, when he says:—

"I write unto you little children, because your sins are forgiven you for his name's sake." I. John II.—12.

and then:—

"My little children, these things write I unto you, that (*ἵνα*, to the end that) *ye sin not.* And *if any man sin* (speaking to them still), *we* have an Advocate with the Father, Jesus Christ, the righteous: and he is the propitiation for *our sins: and not for ours only*, but also for the sins of the whole world." I. John II.-1, 2.

And the epistle ends with a last warning,

"Little children,

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keep yourselves from idols." V.-21.

Are these "little children" whom he is so earnestly addressing and cautioning, "born again"?

"Ye are of God, little children." I. John IV.-4.

And again he puts them upon the same spiritual plane with himself in the second verse after, when he says in speaking to them, "We are of God."

Again he says of them together with himself:—

"Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren." I. John III.-13, 14.

This whole epistle of John, while it contains the texts already given, which state that one born of God, "doth not sin," "cannot sin," is yet a constant cry of warning to those whom he recognizes as born of God, to beware of sin; to be watchful that they "abide" in God: and yet that if they should fall into sin to remember that we have still an "Advocate with the Father," who is also the "propitiation for our sins."

How are we to reconcile this conflict? If one born of God cannot sin, why this constant warning to those whom he recognizes as born of God, to beware of sin, and to be on their guard against it?

Before seeking an answer to the question, let us take other testimony upon this point of the possibility of transgression in those "born of God."

Test John by Paul. Paul, the apostle, who saw God that day upon the Damascus road; who is preaching the Word, having given up all for Christ; of whom God says, "He is a chosen vessel unto me (Acts IX.-15); to whom Ananias says:

"Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." (Acts IX.-17); this "Saul (who is also called Paul) filled with the Holy Ghost" (Acts XIII.-9); this Paul who goes out as a flaming fire brand to preach Christ, his ministry attested by power to work miracles; by the laying on of whose hands the Holy Ghost is given (Acts XIX.-6); this Paul, as he looks into his own soul, says this of himself:—

"For the good that I would, I do not: but the evil which I

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would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Romans VII.-19, 23.

Again he says of himself:—

"But I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway." I. Corinth. IX.-27.

To the Ephesians he writes:—

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Ephesians IV.—30.

To Timothy he writes:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." I. Timothy IV.-1.

As the warning cry of that old covenant record to the soul dead in sin is ever, Repent! Repent! so the warning cry of the new covenant record to those who are born again is ever, Beware of sin! watch! fight! "Let him that thinketh he standeth take heed lest he fall." I. Corinth. X.-12. Every epistle that goes out to the infant church is filled with the warning.

How, then, are we to reconcile this apparent conflict of John with the other writers? this apparent conflict of John with himself? — for John, as already stated, has said that the soul born of God "cannot sin," yet goes on in the same epistle to warn those whom he recognizes as "born of God" to beware of the danger of falling into sin, and if they should so fall, to remember that "we have an Advocate with God, who is also the propitiation for our sins;" and Paul's clear testimony of himself, after he has been born of God, that a war is still going on in himself with sin, and he is in fear lest he fall. There must be an explanation, for the Scriptures as God's Word must be consistent with themselves.

Does the explanation lie in the words

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τεκνία, and παιδία, (little children) with which John so tenderly addresses them? When John writes, "Whosoever is born of God doth not commit sin: for his (God's) seed remaineth in him and he cannot sin, because he is "born of God," does he have in view a different person from the "little children" of God whom he is urging to beware of sin? Is John, in the one set of texts, thinking of "babes in Christ," born of God, yet only new born babes, weak, ill established, apt to stumble and fall, yet withal truly born of God: — in the other texts is he, with that prophetic spiritual insight which was so marked in John, looking past the babe to the matured man in Christ, able to stand?

What light do the other apostolic writers throw upon this point? Do they make such a distinction?

Paul writes:—

"And I, brethren, could not speak unto you as unto spiritual but as unto carnal, even as unto *babes* in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envyings, and strife, and divisions, are ye not carnal and walk as men?" I. Corinth. III.—1, 2, 3.

Are they then not God's children? Yes: for Paul goes on, still addressing them:—

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? III.–16.

And of them he has just said, "But of him are ye in Christ Jesus." I. Corinth. I.–30.

And more, for he is still addressing them: — "and ye are Christ's." III.–23.

Born of God—but babes.

Is any one ever born otherwise? It is babes that are born; not full grown men. It is the law of the natural world holding good in the spiritual world. God's laws are general, not special.

Peter writes:—

"Wherefore, laying aside all malice, and all

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guile, and hypocrisies, and envies, and all evil speaking, as *new born* babes, desire the sincere milk of the Word that ye may grow thereby." I. Peter, II.-1, 2.

The third verse preceding, to which the "wherefore" refers, makes the meaning explicit:—

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." I. Peter I.-23.

Born again: born of God. Is the battling then over? No; only just again beginning. It is the old battle of Eden over a human soul, to be waged as never before. For this babe in Christ, this babe in spiritual things and spiritual strength, is no longer a babe in mind. He has eaten of the fruit of the tree of the knowledge of good and evil, and has grown wise thereby, but the wisdom brought no spiritual strength — death instead. And now about this new born soul is to be fought a battle such as the Adam of the first innocency never knew: for it is now a soul with the mars and the weaknesses of sin upon it: the stain gone, the guilt pardoned, but the scars and the weaknesses remaining, and with the strength of a man's passions upon it.

But in the contest will not the same result follow as in man's first battle with sin? Will he not fall again?

Not necessarily: for man is not now what he was then. He has changed. For, as just said, he has eaten of the fruit of the tree of the knowledge of good and evil, and has grown wise thereby, and now he knows the consequences of sin, not merely by hearsay, but by bitter personal experience. He bears the scars of the first battle ever upon him as a warning in the hour of peril.

"Born of God," — "babes in Christ." But is the babe to continue a babe, with the "envyings and strife, and divisions" (I. Corinth. III.-3) not yet freed from the power of "malice, and all guile, and hypocrisies, and envies, and all evil speaking" (I. Peter II.-1)? How then shall he come to that point of which John speaks when he says he "doth not commit sin." (I. John III.-9.)

Paul, in the fourth chapter of Ephesians, gives the explanation:—

"I therefore, the prisoner of the Lord, beseech you that

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ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace. . . . And he gave some to be Apostles; and some prophets; and some evangelists; and some pastors and teachers; for the *perfecting* of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a *perfect man*, unto the measure of the stature of the fullness of Christ: that we henceforth be *no more children*, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, *may grow up into him* in all things, which is the head, even Christ: Ephesians IV.-1, 3 and 11, 15.

Turn to Peter again:—

"Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as new born babes desire the sincere milk of the word, *that ye may grow thereby*." I. Peter II.-1, 2,

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IX.

A CHILD NO LONGER.

"Born of God"—"babes in Christ": "A perfect man"—"the measure of the stature of the fullness of Christ."

Between these two lies the whole difference between the Adam of Eden who was unable to resist the power of evil, and the regenerated Adam who "doth not sin." And between the two lies whatever it is that converts the "babe in Christ," "tossed to and fro," unable to stand, into the "perfect man," who is able to stand fast, and not fall.

It is the experience of those who have thus been born again to God, babes in Christ, that with regeneration comes a season of rest. The bitterness of the struggle of the soul in sin is over, and as a new born babe the soul is content to rest as in the arms of the Father. It is the rest of one who has gone through a struggle. Yet the testimony of these is also that this season of rest is not lasting. A new struggle is now upon the soul. The old struggle to escape from sin now becomes a struggle to avoid sin, to keep free from the power of evil. For evil has not given up the battle. And God does not leave man in ignorance of this. He forewarns him, that he may not fall into the danger of a false security, and be taken unawares. The Scriptures leave man no excuse for heedlessness or mistake upon this point.

It is one constant warning, one unceasing cry, The battle is now upon you: "Watch ye, stand fast in the faith, quit you like men, be strong." I. Corinth. XVI.-13.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour whom resist, steadfast in the faith." I. Peter V.-8.

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And this battling is not spoken of as a thing to be deplored, or mourned over, a misfortune; rather is it spoken of as a thing to rejoice over:—

"My brethren," cries James, with gladness in his voice, "count it all joy when ye fall into divers temptations, (πειρασμοῖς, testings): knowing this, that the trying of your faith worketh patience. *But let patience have her perfect work, that ye may be perfect and entire*, wanting nothing (ἐν μηδενὶ λειπόμενοι, lacking in nothing.) James I.-2, 3, 4.

Why has God thus planned that the "babe in Christ" shall come to the "measure of the stature of the fulness of Christ, through struggling and battling?

The question has a companion question side by side with it, a question which has already been briefly considered (Page 12.):—

Why did God first place man where he would be subject to spiritual struggle and battling? And the answer is the same to both, namely, that some ultimate good may come of it which could not be so well attained in any other way—possibly could only be attained by this way. It brings up the whole question of God's dealings with man.

Wherein, then is the man, with his transgressions pardoned, his soul regenerated, better off than man before his first transgression? If he is no better off, then why did God permit him to go through a testing that is purposeless? To assume that out of it all he emerges no better off than before, would be to assume that God has not been wise or kind in his dealings with men. No earthly parent would so deal with his child. Out of the testing, the battling, man must come a gainer, or else we must assume that somehow God made a mistake in first making man subject to temptation, and that the whole scheme of redemption is simply an attempt to repair the wrong. Man, who in his first contest with evil was vanquished, must come out of the second contest with a distinct increase in his power of resisting evil, or else he has gained nothing to compensate him for the battle. Battles are not fought without purpose. Every battle is to the end that the one side or the other may gain something.

The one evident purpose which can be seen to this contest is, That man should no longer be in danger of bondage to

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sin. John says that this man who is come "unto the perfect stature of the fulness of Christ," is therewith to reach the point where "*he cannot sin*:" where he is no longer in danger of again falling under the power of evil.

This then is the end,—that man, out of the testing, the struggle, the battle, shall come to a point spiritually where he shall be able to resist evil, and stand forever freed from its power.

Could not God have guarded man originally against the possibility of temptation?

Unquestionably, yes. Did he? No—for he made man a free agent, and then placed him where he would be subject to temptation.

Could not God in regeneration have made man so that he could not sin?

To this also the answer must be, No. The law of freedom of will, under which he made man, stands between. Freedom of will carries with it now, as at first, the power to sin if man wills, and must carry it through all the eternities to come.

Could not God then, in regeneration, have given to man the power to resist all evil, given it at once, as a free gift, and so have freed man from all further battling?

Whether he could have done so consistently with the scheme of man's soul growth, as set forth in the Scriptures, may be questioned. That he did not do so, is authoritatively stated by the Scriptures in the quotations which have already been given. The final resistance to evil under that scheme must come from man himself, *for he has freedom of will.*

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X.

A TEACHER AND GUIDE PROVIDED FOR THE BABE IN CHRIST.

Yet God does not leave man without instruction and guidance in this conflict which is upon him. He does not leave man to make his battle in ignorance or in darkness. He gives light and teaching that the way may be plain.

It is never to be forgotten that Christ himself came as a teacher before he offered himself up as the sacrifice for transgression.

The Christ life and the Christ teachings are as much a part of the scheme of salvation as the Christ death on Calvary. In the dramatic power of the one, we are apt to lose sight of the less dramatic, yet no less essential power of the other.

The blood shed on Calvary was simply and solely the Old Covenant offering for transgression. There is no promise, no hinting even, that it is more. Through it comes pardon for transgression—no more; not even regeneration, although it is a prerequisite to regeneration. But how is this man, thus pardoned of his transgression, to be kept from sinning again? There is nowhere in the Scriptures any assurance that it is to be through the blood of the atonement. The very word atonement (Hebrew: *kaphar* — primitive root, meaning, to cover, and derivatively to expiate) excludes the idea.

It is a word that looks backward. The work that looks forward, the keeping from transgression, must come in another way. Yet this is as much a part of the plan as the mere pardon of the deed done.

Take the Christ life, the Christ teaching. It is a constant

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training to quicken the spiritual understanding of men that they may rightly discern between good and evil, and an unceasing warning to avoid the evil.

We are too apt in looking with devout eyes upon Christ, the Lamb of God, to overlook the Christ, the Teacher of God. Yet the whole record of the Gospels is instinct with the thought of Christ the Teacher. The very wording used will not allow it to be lost sight of. The Greek word διδάσκαλος, teacher, (generally translated, but defectively, simply as *Master*, yet originally with the idea, not of the English word master, but of the Vulgate Magister, teacher, from which we take the word in the King James translation) is applied to Christ forty-five times in the four Gospels. It is the designation commonly used. It is made use of in addressing him, by the Scribes and Pharisees, by the Sadducees, by his disciples, by seekers after eternal life, and is made use of by Christ himself eight times out of the few cases where he speaks of himself. The verb διδάσκω —teach—is made use of forty-nine times in describing the character of his work. It is as a teacher that he goes about for the three years of his public ministry.

Teaching what? Examine the Christ teaching. Not much about his death; only sufficient that men should remember and understand when they came to look back: but much of the nature of sin, and how to avoid it: teaching how to discern between good and evil, and warning to beware of evil.

The whole framework of Christian doctrine rests upon the words spoken during those three short years by Christ in his capacity as a divine teacher—all the epistles—all the theologies —all the books of devotion and of creeds of all the ages. Christ's work as a teacher is the foundation of it all.

Yet Christ was not to remain upon earth. So long as he lived the sacrifice for transgression of that old covenant was not yet offered up, and the covenant unfulfilled.

Then, too, Christ, hampered by the flesh in the bodily form which was assumed as a necessary part of the scheme of atonement, could, as a teacher, personally reach only a few of earth's millions. How are they, the millions yet unborn, to have eyes enlightened to discern the spiritual truth of Christ's teachings? for:—

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"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I. Cor. II.-14.

But the Christ life and the Christ death were not the last step in God's plan for man. Christ, who came as the true sacrifice to complete the old covenant, and who came as teacher to announce the possibility and the way of the new birth, came also as prophet to foretell the coming, and the office, of the Holy Spirit. It is of the Holy Spirit that Christ says:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you." John XIV.-16, 17.

Of the office of the Holy Spirit which is thus to be in the regenerated soul, he says: —

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." John XIV.-26.

And again he says:

"Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself (ἀφ' ἑαυτοῦ, from himself); but whatsoever he shall hear, that shall he speak; and he will show you things to come." John XVI.-13.

It is the keeping of the promise given in Psalm XXXII. -8, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."

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XI.

THE LAW OF GROWTH.

In it all, one fact we may reasonably assume, that God saw better things for man, a more satisfying spiritual manhood, by the slower process of growth, than by the direct and quick avenue of gift.

Growth is the universal law of being which he has established. In the body it is growth from the child to the man. Why the years of comparatively helpless waiting? Could not God have made man at once of full stature without this intervening stage of growth to maturity? Yes, undoubtedly. But he did not.

Growth in mind—from childhood, pleased with a toy, struggling to remember his a, b, c, to the man weighing the planets, and reaching out to the farthest star. Why the years of protracted mental toil, the years of apparent waste in school, in college, the burning of the midnight oil? Could not God have made man at once in the full mental stature of the trained thinker? Yes, unquestionably. But he did not.

If he did not, there must be a reason for it. And if he did not for body, for intellect, are we to suppose that the man spiritual is an exception to the law of man's being in all other ways, and that spiritual manhood will be gained by a sudden leap from childhood, the "babe in Christ," to that spiritual manhood where one stands in the "measure of the stature of the fulness of Christ," a "perfect man?"

That the law of growth is to hold good in the spiritual world also, is shown in the Scriptures when Paul says:—

"And he gave some to be apostles: and some prophets: and some evangelists: and some pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the

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edifying of the body of Christ: till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may *grow up into him* in all things, which is the head, even Christ:" Ephesians IV.-11, 15.

Peter also says:—

"Wherefore, laying aside all malice, and all guile, and hypocricies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, *that ye may grow thereby*:" I. Peter II.-1, 2.

This thought of spiritual growth is so widely found in the new covenant record that specific texts are scarcely necessary, however. The whole record is instinct with it.

If God is, as we claim, and as the Scriptures constantly affirm, a wise and loving father, there must be a good and sufficient reason for this season of growth which thus intervenes between childhood and maturity, not only in the man physical, and the man mental, but also in the man spiritual. Test by the dealings of an earthly father with his child. A wise and kind earthly father only does for his child the things which the child cannot do for itself. It is thus that he trains the child to a man, knowing that the very struggle to do for itself will develop a stronger, better man. An unwise father does too much, and thus spoils the man that might be. He misses the struggle, and never grows to the true strength of manhood.

How does God deal with his children spiritually? He pardons man's transgression: — this, man could not do for himself. He breathes again into the soul, that is dead to God in sin, the breath of spiritual life:—this man could not do for himself. Then to this new born child, this "babe in Christ," he sends the Holy Spirit as teacher and guide, as schoolmaster; and now, having thus done for man the things which man could not do for himself, he leaves this babe in Christ to develop "unto a perfect man, unto the measure of the stature of the fulness of Christ," under the working of the law of spiritual growth.

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This is the picture the new covenant record gives of God's ways with man: and it places the man spiritual under the same general law of development as the man intellectual and the man physical. It makes God consistent with himself in the working out of his laws.

Yet in it all God does not remain passive. He has not, as a stern, hard father, said to this son, "My son, I have given you life, I have started you upon the way of spiritual growth; now you must take care of yourself. After the years you may come back and tell me how it has fared with you." Not this; for "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he *knoweth our frame:* he *remembereth that we are dust.*" Psalm CIII.—13, 14.

As a wisely kind father he says, "My son, the conflict of spiritual life is before you. It is better for you that you should battle and grow strong. Yet I am always with you. My love is ever about you. In the hour of weakness I will give help:"—

"He shall call upon me and I will answer him: I will be with him in trouble: I will deliver him and honor him." Psalm XCI.-15.

"And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear," Isaiah LXV.-24.

"The eternal God is thy refuge, and underneath are the everlasting arms." Deut. XXXIII.-27.

But would it be a wise God, a kind God, that would take the burdens away from man in his spiritual struggle even though man should ask it? It certainly would not be a wise, or a kind earthly father who would do this for his child in worldly matters. He would reply, "My child, I will help you when your strength gives out; but bear the burden; it is better for you. I could easily lift it: but it is for your good that I do not."

"For this thing, says Paul, "I besought the Lord thrice that it might depart from me."

What was God's answer?

"And he said unto me, My grace is sufficient for thee." II. Corinth. XII.-8, 9.

And Paul, old,

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waiting, as he looks back over the years of the thorn in the flesh, of toiling, and battling, and enduring, cries out in a mighty gladness:—

"I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day:" II. Timothy IV.-7, 8.

Would Paul, that day in the Roman prison, old, broken with the burden, but with the crown in sight—would he, as he looks backward with the deeper wisdom of the years: would he now have had the prayer answered? or would he choose rather the pain and the grace?

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XII.

THE THINGS THAT ABIDE.

Man has learned some things in, and through, the long battle with evil.

He has learned to be less confident in his own judgment, and to be more willing to accept God's guidance,

He has learned the danger of looking away from God, the peril that comes from questioning God's word. When that day the tempter said, "In the day thou eatest thereof thou shalt not surely die," man had God's word, "In the day thou eatest thereof thou *shalt* surely die." Man doubted God; and—found death.

He has learned when tempted to diverge from the plain pathway of God's laws to a by-way, however pleasant it may appear, and however free from apparent harm, however to be desired to make one wise even—he has learned that, THIS WAY DANGER LIES.

He has learned to ask God in the hour of doubt: and to believe God.

Yet this implies that man, this man born again, and grown "unto the measure of the stature of the fulness of Christ, a perfect man," may yet sin. How, then, are we to understand John when he says that the soul born of God "cannot sin"? We can only understand it in the sense, not of a power taken away, but of a power which the soul refuses to exercise. There is no hint in all the Scriptures that freedom of will is ever taken from man, and freedom of will carries with it, by its very nature, the power to sin, *if one wills.*

To deprive man of freedom of will would be a confession upon God's part that he had made a mistake in first endowing man with it. Indeed, it

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may even be questioned whether God did not put the possibility of recalling it out of his own power under the law wherein he made man.

We can only understand that man still uses his freedom of will, but now with an enlightened understanding and the fruits of experience to help him; and now he *wills not to sin.*

The power of an enlightened conscience, with God helping him (helping at man's request—God cannot, consistently with man's freedom of will, help otherwise) will not now let him fall into sin. This man, made perfect, even as God is perfect, (Matth. V.-48) cannot sin, even as God cannot sin, because his whole understanding now comprehends it, and his whole nature now abhors it. In this sense, and in this sense only, may the words of John, "cannot sin" be understood.

One thing more man has learned. He has learned to know the great, kind, loving, wise heart of the Father as the child-man never could have known him. And he has learned to love the Father with the love of a man. The love of the child is sweet and tender, but what is it to the strong, abiding love of the man, with his whole nature deepened, and heart made tender, by the years of toil and struggle, and mellowed by the harrowing of pain. This man, grown of the years of battling with evil, is a man such as the heart of the child could not have even conceived of: the God he has learned to know and to love, a God such as the child-man never could have comprehended. This strong man has learned God's patient love. With eyes made wise through suffering he has seen into the depths of the Father's heart.

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XIII.

WALKING AGAIN WITH GOD.

Walking again with God. No longer the Adam of the Garden, a child with the years before him, simple hearted, never having known evil, but man who has known the sting of sin; man with the years behind him: man, no longer proud, defiant, but with eyes that have blinded to the bitterness of tears, and with a chastened, humble heart. He has eaten of the fruit of the tree of the knowledge of good and evil.

Was it all a mistake—that placing of man where temptation might come? and has God through all the weary ages been only trying to repair the wrong, to correct the error?

I cannot think so. I do not understand, I may never understand, the mystery of it all; yet this, it seems to me, I see:—That through it has been made possible a nobler, grander man than he who that day walked in the Garden, ignorant of evil: that out of the trial, the testing, has come strength; for temptation is testing: and that through the ceaseless roll of the eternities the man whom God has made, the man whom he suffered to be tested, the man who has gone down into the Valley of the Shadow, this man with whom God walked the weary by-ways of earth, sharing the burden that he might win him back; crying, O my son, I will die for thee!—this man will know the great loving heart of the Father, as the Adam of the Garden never could: this man, with heart that has vibrated to the quiver of pain, can love God with a love such as the child heart of Adam never could have known, for love has won him back. And this man with the scars of the battling with sin upon him, has, of his own free will, come back to God. In this fact lies the vindication of God's ways with man.

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Possibly the greatest, the noblest act of God is, not the creation of the Universe, not the giving of life to the angelic hosts, but the making of a free-willed creature that may defy him: and then making that creature an independent judge, to pass judgment upon the works of his Maker. Of the days of creation it is written that as God looked upon his own work he said, "It is good." But who else is to pass judgment upon God's works and ways? To man, the man whom God has made, he gives to pass judgment. And man, after tasting of good and evil, turns back from his evil ways to God again, saying, "I have seen God's works, I have tested his ways, I have tried his judgments, and lo, they are altogether right and good."

And will man at last stand? Yes, for he has tasted of the fruitage of the tree of the knowledge of good and evil, and of his own free will he has turned back from evil and chosen good. It is not only the vindication of God's ways with man but it is the vindication also of free will. Man has learned to know good and evil: has learned to know through all the long ages of misery and pain. The mystery of sin is a mystery to him no more. The mystery was death. He has passed through the valley of the shadow. He will not travel that road again. For, wise in the wisdom gained of the bitter fruit, he has made his choice, and WILLS NOT TO SIN.

But do all men, do even most men, clearly see, and understandingly follow, the successive steps of this pathway back to God? No: nor have we reason to suppose it is essential that they should. Men are little skilled to analyze and give name to their own spiritual processes. They only know that somehow they grew sorry for the wrong in their lives: that a great hungering came to be at peace with God, and they resolved to lead a new life. And then, as a cry went up from their hearts to God for help, and they bowed to his will, peace came to their souls, and the burden was gone. And as the years have gone by, in the midst of testing and battling, they have been kept, and have grown near to God.

And then, men start from such different standpoints. One, like Saul, "breathing out threaten-

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ings and slaughter," is stricken down by the power of God in a moment, and through all the years is able to point back to the hour, and the milestone on the Damascus road, where his whole life was changed.

Another only knows that an agony came upon his soul until he beat upon his breast and cried, "God be merciful to me a sinner;" and somehow the load was gone, and he went to his house justified.

Another is like Timothy, of whom Paul says, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also." (II. Timothy I.-5.) And this one born and reared in the household of faith, trained in right ways from his mother's knee, hardly knows what it is ever to have been other than a child of God.

Yet Saul of the Damascus road. and the poor publican from without the temple gate, and Timothy from his mother's knee, shall together stand before the throne, and, in a gladness that is deeper than speech, their hearts shall say, "Master, by ways that we knew not of, thou didst lead us."

BLESS THE LORD, O MY SOUL

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HOLINESS UNTO THE LORD.

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"Wherefore girding up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ: as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance: but like as he which called you is holy, be ye yourselves also holy in all manner of living: because it is written, Ye shall be holy: for I am holy." I. Peter I.-13, 16.

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In order to avoid too much repetition some things are omitted in the essay upon Holiness unto the Lord which are given in the previous essay on The Way of Life, The essay upon The Way of Life gives the broad outlines: the essay upon Holiness unto the Lord takes up more in detail what is a special feature of the other. To a full understanding of the thought of each, they should be read in the order in which they are given, namely,

I.—The Way of Life.
II.—Holiness unto the Lord.

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I.

THE BORDER LAND.

Between the soul "born again," yet a "babe in Christ," still in the ignorance and weakness of spiritual infancy, with the testings, the trials, the falling into sin and the repenting again, as described by Paul and other New Testament writers, still before it,—between this babe in Christ and the "perfect man" come "unto the measure of the stature of the fulness of Christ, (Ephesians IV.–13), who "cannot sin" (I. John III.–9), lies a border land. In the man physical, the man mental, the corresponding stage is the interval of youth, wherein comes growth, the growth which transforms the weakling infant into the man, strong, able to stand. This transition period between spiritual infancy and spiritual manhood has been the source of much difference of opinion and discussion The controversies have pivoted around the words, Holiness, Sanctification, Christian Perfection, the Higher Life. The gist of the controversy may be summed up in the question, "How does the "babe in Christ" attain to spiritual manhood?" The views advanced in the discussions have been so divergent that it is difficult to see how they can all be legitimately based upon the Scriptures; for the way must be a plain, simple way, which the most ignorant, or unlearned person may readily understand.

When the Scripture says of God, "just and right is he," (Deut. XXXII.–4), and when God calls himself "a just God and a Savior" (Isaiah XLV.–21), this condition of utter plainness and simplicity as essential to any plan of salvation becomes imperative. To hold a soul morally responsible for conditions beyond its comprehension, would not be just. I have often been struck with this thought as I have watched the puzzled, anxious, discouraged faces of earnest

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seekers, as they have vainly tried to comprehend some abstruse, mystical exposition of some doctrine which yet was insisted upon as an absolute condition of salvation.

Isaiah recognized the obligation that the way must be plain and easily understood, when he said:—

"And an highway shall be there, and a way, and it shall be called the way of holiness: the unclean shall not pass over it; but it shall be for those: *the wayfaring men, though fools, shall not err therein.*" Isaiah XXXV.—8.

Does this difference of opinion come from a failure to search the whole Scriptures in the investigation?

The question is a natural one, for surely God's word, which is to be the guide of men from death unto life, must, in fairness to seeking souls, be clear and plain. If "Thy word is a lamp unto my path," (Psalm CXIX.-105) surely it is not unfair to expect it to shine with a clearness which shall not lead men astray.

The object of this essay is to inquire more fully than was done in the essay, THE WAY OF LIFE, what the Scriptures teach upon this question, namely, How does the "Babe in Christ," weak, easily falling into sin, come "unto the measure of the stature of the fulness of Christ," the "perfect man" who "cannot sin;" for there can be no better definition of "Holiness unto the Lord," than the New Covenant words just quoted.

Some precautions to be observed in the search.

1.—To discriminate carefully between human and divine authority. Whatever devout men may think, their opinion, unless based upon absolute Scriptural authority, cannot be taken into account. "Thus saith the Lord," must be the only proper authority and foundation, and this must be final.

2.—Claims to special revelations, or enlightenment by the Spirit, cannot be accepted as authority, because we have no commonly recognized means of testing such claims, to know whether they be more than the fancy of the one making them. The one common and recognized authority among Christians is the "Thus saith the Lord," of the revealed word, as found in the Holy Scriptures. This is the sole court of appeal. We have no other.

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3.—In searching the Scriptures themselves, care must be taken, in all cases of dispute or doubt, to make sure of the exact meaning of the original tongue. Our versions of the Old Testament Hebrew, and the New Testament Greek, especially the King James translation, are not always strictly accurate in the shading of meaning.

4.—The Scriptures can only in fairness be taken in their plain, direct meaning. The moment we begin to read into the word mystical and special meanings there remains no common ground for discussion, and a door has been opened into a region of shadowy uncertainty and great possible error.

5.—Texts must not be wrested from their natural surroundings, but must be taken with the context, which is often absolutely essential to a proper understanding of their true meaning, and to a due estimate of their relative importance, and will often serve to correct erroneous, because hastily drawn, conclusions.

6.—Caution must be had with regard to basing important doctrines upon a single text, and especially if this text, when taken alone, and in the manner in which it is used, shows any conflict with other portions of the Scriptures, or any lack of harmony with the general scope and tenor of the Scriptures as a whole.

7—In all statements and discussions, words must be used in their commonly accepted dictionary meaning, as they would be used in a court of law. And a word once used in a certain sense must continue to be used in exactly the same sense whenever employed. Failure to observe this simple precaution lies back of much of the theological disputation of the world.

What is the specific question under consideration in this essay?

It is this:—What is the character, and time, and manner of action, of the change which comes to man spiritually between regeneration (born again), and the one who has reached the point described by John in the words, "he cannot sin"?

We have here two distinct, sharply defined, fixed points; one, the beginning of the Christian experience; the other, its culmination. They represent the extremes of the Christian life. They are far apart. Between them lie great and important

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changes. There is a long journey to be passed over before a soul starting from the one, has reached the other. And as they are the beginning and the end, any other work must lie somewhere between, and must, in the very nature of the case, be preliminary to that stage wherein one "cannot sin."

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II.

THE OLD COVENANT RECORD, AND ITS TEACHINGS UPON THE SUBJECT OF HOLINESS UNTO THE LORD.

What light does the Scripture record of the Old Covenant throw upon this subject? Not what may be read into the record; but what does the record contain? Not, how may words be twisted or forced beyond their legitimate meaning; or what meaning may be injected into them when severed from the context; but what meaning do the words fairly and legitimately bear. And it should be born in mind that no greater harm can come to a cause than through claiming too much, or through trying to force proof and support for a doctrine where the record will not fairly justify it.

Two lines of investigation are requisite to settle the question—specific words or texts—the general scope and spirit of the record.

1.—Specific words or texts.

Much stress has been placed, in discussions upon this topic, upon the words sanctify, holiness, purify, cleanse, as found so frequently occuring in the Old Covenant record. We are not justified, however, in at once assuming that these words, as made use of in that record, are necessarily always, or even generally, used in the specific spiritual sense in which they are used in the so-called holiness discussions, that is, as descriptive of a second work of spiritual change in the human heart.

The verb *sanctify* (*sanctus facio*, to make holy; Hebrew: *qadash*, primary meaning, to cleanse) with its derivatives, is made use of 110 times in the Old Covenant record. It is used

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of times, of places, of buildings, of fields, of utensils, in the sense of set apart, dedicate, cleanse; it is used of men in the sense of bodily cleansing: it is used of God in the sense of hallow. After careful examination of these texts in detail, it seems doubtful whether other than a forced construction could in any case hold the words as descriptive of a further work of grace in the human heart. The noun sanctification does not occur in the Old Covenant record.

The word *holy*, with its derivative, holiness, occurs 451 times in the Old Testament. In all but four cases the Hebrew word is built up from the same primitive root as the *qadash* of sanctify. In the four exceptions the word used is the Chaldaeic *chaciyd*, pious, godly. In few of the 451 cases also can any fair use of the text be made to indicate a further work of grace in the heart. But again we find the texts applying to times, places, things, Israel as a people — rather than to individual work or change.

The word cleanse, with its derivatives, occurs 183 times, ten different Hebrew words, some of them derivatives from a common root, being thus translated.

These words also are used of places, of things, of the people at large, as a work done through the sacrifices for actual transgression: only inferentially, and in a few places, as in the Psalms of David, are they made use of as descriptive of a heart work, e. g., Psalms LI.–10 and LXXIII.—1, and notably also in Ezekiel XXXVI.–25, 29.

The word purify, with its derivatives, occurs 116 times in that record. Eleven different Hebrew words, some of them allied, are thus translated. These words also are used almost exclusively of things; or when of persons, in the sense of freeing from transgression. In Psalm XXIV.–4, the word pure is used of the heart, apparently as the Greek καθαροὶ is employed in Matthew V.–8, in the sense of cleansed.

These tests of single words show that a word taken alone is not a safe or sufficient foundation upon which to base a Scriptural doctrine: on the contrary, is a most insufficient and unsafe basis. They show the necessity for a careful weighing of the context in all cases.

Is there then to be found in the Old Covenant record any reasonable basis, for the doctrine of a work in the human soul

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whereby it shall be freed from the power of evil, not simply the transgression pardoned, the soul born again into spiritual life, but, over and beyond this, an ability to stand, the power of evil permanently broken?

To this the answer must be, Yes. An answer based not so much upon specific words or texts, as upon the general scope and spirit of the record. It must be felt rather than seen, for that whole covenant is incomplete and only prophetic, often only dimly prophetic, of better things to come.

Take the LI. Psalm, the cry of David's heart after an awful backsliding. It is the despairing cry of a human heart, not simply for pardon for transgression, but for emancipation from the power of evil. It is such a cry as comes from one in the relentless grip of the undertow. Analyze the Psalm. It contains:—

A recognition of actual transgression:—"I acknowledge my transgressions."

Conviction:—"My sin is ever before me."

Confession to God: — "Against thee, thee only, have I sinned, and done this evil in thy sight."

A plea for pardon:—"Cleanse me from my sin."

But there is more: — A recognition of evil back of, and deeper seated than personal transgression, the evil of a heart prone to transgression with a proneness which comes of heredity:—

"Behold I was shapen in iniquity; and in sin did my mother conceive me."

A recognition also of the fact that God requires the changing of this evil nature: — "Behold thou desirest truth in the inward parts."

A cry for this inner change, and a deeper work of grace:—

"Create in me a clean heart, O God, and renew a *right spirit* within me."

A recognition of the need of something more than the sacrifice of blood in order to the doing of this work: — "For thou desirest not sacrifice, else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

A recognition of God's ability to thus radically cleanse the heart:—"Wash (thou) me, and I shall be whiter than snow."

Is it conceivable that God has provided no relief for this

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longing of the human heart to be freed from the power of evil? and must the cry go unanswered?

Ezekiel seems clearly to point to an answer to the cry, and to show that there is a way to be provided, whereby the power of evil over a human soul shall be permanently broken, when, as spokesman of the Lord, he gives utterance to the divine message:—

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."

But there is more:—

"*A new heart also* will I give you, and a *new spirit* will I put within you: and I will take away the stony heart out of your flesh, and I will put *my spirit* within you, and cause you *to walk in my statutes*, and *ye shall keep* my judgments, and do them." Ezekiel XXXVI.-25, 27.

Isaiah has a vision of the coming of a time when this shall no longer be only dimly seen, as afar off, a thing which men shall grasp only by faith, but as a present, glorious possibility. As the spirit of prophecy rests upon him he looks across the ages, and cries:—

"And a highway shall be there, and a way, and it shall be called The way of holiness: the unclean shall not pass over it: but it shall be for those (see verses 3 to 6): the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah XXXV.-8, 10.

What do these words of Isaiah mean? Take the context. It may help to give answer to the inquiry. The whole chapter is injected into the general subject of Isaiah's discourse as a separate and distinct matter.

The prophet has been denouncing man's uncleanness, and God's wrath thereon, and the coming woes, when suddenly, as one who, walking the desert alone, has a vision of a far-off oasis with its restful palms, he pauses and tells of the vision. The concensus of opinions is that it refers to the coming of Christ's Kingdom. It is a prophecy apparently of something

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better yet in store for man. In the thought of what it is to be to men he cries:—

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not."

Why? Because your God "will come and save you."

Then what? — "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Why? It is because of that "Way of Holiness."

And how about the feeble and fearful? The answer is in verse 10:—

"And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: and they shall obtain joy and gladness, and sorrow and sighing shall flee away."

"The whole chapter is apparently a prophecy to God's people of the coming of something better than they have yet found, and the fulfillment lies along the way of Holiness unto the Lord, a holiness beyond such as they had found under the blood sacrifice for transgression.

Back of the imagery is seen the coming of a time when the redeemed shall walk safely, emancipated from the power of evil. "No lion shall be there"—that lion of which Peter sounds the warning:—

"Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." I. Peter V.-8.

It is thus to the general scope and spirit of the whole of the Old Covenant record that we must look, rather than to isolated words or specific passages: for we must remember that that record is largely only a hinting and a prophecy of the deep things of God which were to be made plain in the clearer light of the New Covenant.

And I doubt whether any one can carefully and prayerfully study that old record without discerning therein the spirit of prophetic longing, and the growing assurance of a deeper work in the human soul than comes of the pardon of transgression alone. It is the bird song in the night darkness that tells of the coming of the morning. It takes this note of hope which

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ever runs in and through the writing, to relieve what would otherwise be the gloom of an unutterable sadness resting upon that Old Covenant record. And by faith they who were under the covenant heard, and took hold of the promises, and walked thereby, and were glad. See Hebrews XI.

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III.

THE NEW COVENANT RECORD, AND ITS TEACHINGS UPON THE SUBJECT OF HOLINESS UNTO THE LORD.

It is only by keeping the great Scriptural landmarks clearly and constantly in view that the possibility of reaching satisfactory conclusions upon any moot point of doctrine may be assured. For the Scriptures are not an aggregation of disconnected, fragmentary writings, but a continuous, self-consistent record of the working out of a plan which from beginning to end never loses sight of one purpose. This general scope of the Scriptures must never be overlooked, nor the fact that each separate writing must strictly accord and harmonize with the end in view. Let us briefly review a few of these landmarks.

What did the coming of Christ upon earth bring to man?

It brought:—

1—The fulfilling of the Old Covenant in the offering of the true sacrifice for transgression. Calvary was the final altar sacrifice for sin:—

"For it is not possible that the blood of bulls and goats should take away sin." Hebrews X.–4.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John I.–29.

And beyond this sacrifice there is no other:—

"But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Hebrews X.–12.

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2—It brought the doctrine of the new birth:—

"Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." John III.-3.

3—It made of the doctrine a completed fact, not simply a prophecy:—

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John I.–12, 13.

"Beloved, now are we the sons of God:" I. John III.-2.

4—It brought the doctrine of the indwelling Christ:—

"He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." John VI.-56.

And this is life, for:—

"Whoso eateth my flesh, and drinketh my blood, hath eternal life." John VI.–54.

5—It brought the prophecy and promise of the coming of the Holy Spirit:—

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit (πνεῦμα) of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him for he dwelleth with you, and shall be in you." John XIV.-16, 17.

But not yet come:—

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart I will send him unto you." John XVI-7.

6—It brought a foretelling of the office of the Holy Spirit:—

"But the Comforter, which is the Holy Ghost, (Πνεῦμα) whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John XIV.-26.

"Howbeit when he, the Spirit (Πνεῦμα) of truth is come, he will guide you into all truth: for he shall not speak of himself: (ἀφ' ἑαυτοῦ— from himself) but whatsoever he shall hear that shall he speak; and he will show you things to come." John XVI.—13.

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The foregoing are all clear, sharply defined steps in the line of development of soul life, clearly set forth in the Scriptures, and about which Christians have little controversy. Now, however, diversity of opinions and of theories begins. It starts from the dividing line of the new birth (regeneration.)

John speaks of one "born again" as one who "doth not commit sin," and as one who "cannot sin, because he is born of God" (I. John III.–9), yet, as has been shown in the essay upon THE WAY OF LIFE, in the same epistle he recognizes the possibility of sin in those born of God, and warns against it.

Paul speaks of one born of God as a "babe in Christ" full of imperfections, and weaknesses, and frequently falling into sin: "And I, brethern, could not speak unto you as unto spiritual, but as unto carnal, even as unto *babes in Christ*. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" I. Corinth. III.–1, 3.

Yet Paul also speaks of one born again who after a while, through a perfecting work, comes "unto a perfect man, unto the measure of the stature of the fulness of Christ," "no more a child, tossed to and fro," swayed and let astray as a child, but one able to stand as a man. (Ephesians IV.–13, 14.)

Thus both of these writers recognize clearly two distinct stages in the soul life of the one "born of God," childhood—manhood: a work begun—a work completed. John recognizes it by implication: Paul recognizes it by direct statement.

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IV.

SPIRITUAL CHILDHOOD--SPIRITUAL MANHOOD.

How does this "babe in Christ" become a man in Christ?

This one question covers the whole field of the so-called Holiness controversy, and a satisfactory answer to it would be a solution to the whole matter.

That there remains a further work to be done in the believer after regeneration, Christ himself recognizes in that last prayer with his disciples when he prays for them, saying:—

"Sanctify them in the (ἐν τῇ) truth." John XVII.-17.

That this was not a part of the work to be done by the Christ coming, is shown by his words in the beginning of the same prayer, when he says, "I have *finished the work* which thou gavest me to do." John XVII.-4.

Christ's specific work ends with remission of transgression in the sacrifice of Calvary (John I.-29), and regeneration (John VI.-54). And if one regenerated falls into sin (ἁμαρτία, transgression) John says, We have an advocate with the Father who is the propitiation for our sins. (I. John II.-2.), And again the sin may be pardoned.

But the further work for this "babe in Christ" is, by Christ's own statement, to be the work, not of himself, for "I have finished the work which thou gavest me to do," (John XVII.-4), but is to be the work of the Holy Spirit as instructor, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." (John XVI.-13.)

It would seem to be the office, then, of the Holy Spirit to take this new born babe in Christ, and guide him nto all truth. The Holy Spirit is thus described as the School-

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master who is to train this "babe in Christ" unto a *perfect man*, unto the measure of the stature of the *fulness* of Christ."

That this work is not one limited to the little band of disciples present that night, but is a work to be done in all of Christ's followers, is shown by the added words in the same prayer when he says, "Neither pray I for these alone, but for them also which shall believe on me through their word." John XVII.–20.

And that this is to be the man completely at one again with God, is shown by his words in the following verse, as he says, "That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us."

How does this "babe in Christ" become a man?

An essential preliminary to an answer is the consideration of the further question, What is the mental and spiritual condition of the newly regenerated one, this "babe in Christ"?

Is it a babe, pure, clean from all transgression? or is it one having still what has been termed *a residuum of sin*, from which it has not yet been cleansed?

And again, before the inquiry can be prosecuted, another preliminary must be settled, namely, What is meant by the word sin. Much of the perplexity which has arisen upon this point has come from ambiguity in the use of the word sin. It has come from confusing, and treating as one and the same, an act and the inherited proneness to the act. This word sin occurs 107 times in the New Covenant record. In every case it is a translation of the Greek ἁμαρτία (verb ἁμαρτάνω), or one of its derivatives. The word ἁμαρτία means primarily the missing of a mark, as of one throwing a spear. The secondary meaning is, an evil deed committed, a transgression. It *does not mean* heredity in evil tendency. John defines the word when he says, "Sin is the transgression of the Law." I. John III.–4. Christ, in the keen, heart-searching analysis of the Sermon on the Mount, makes this more explicit by showing that transgression may be of desire, or intent: as well as of overt act.

Heredity cannot be sin. If it were, no child dying in infancy could be saved, because it could have no chance to repent of its sin and turn to God, and thus prepare the way for regeneration. Neither has it power to believe on Christ that it

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may have eternal life. Yet, "of such is the kingdom of heaven" says Christ of the little ones. Could he say it of those who possess inherited sin even? Such (as the little ones) was Adam: he transgressed. Such is the child: it may transgress. With the inherited tendency and proneness to evil, it will transgress, and will need the atonement for transgression, but not for inherited transgression. Sin, then, is not heredity, but actual transgression.

And now to come back to the question of a residuum of sin after justification.

Is not the one justified a man cleansed from all transgression? Has the work of pardon been only partial? Is there still a residuum left uncleansed? Such a supposition would involve one of two things:—

1—That the sinner has repented of only a part of his sins: as though he came to God saying, "I repent me of my immoralities, and ask pardon therefor, but do not repent me of my hatreds." Would God pardon anything to such an application?

2—That to one repenting of all, God replies, "I will pardon your immoralities, but not your hatreds." Would God do this to a soul sincerely repenting?

A partial justification would be an absurdity upon the very face of it.

And so with regard to regeneration. A child is born or it is not born. Christ does not say to Nicodemus:—"Nicodemus, you must be partly born again; and after a while you may be entirely born." The very figure made use of by Christ forbids such a supposition as an absurdity.

The "babe in Christ" is not then, a babe with the stain of a partially cleansed sin yet upon him. He is not one who is only partly justified, but one as a new born babe, cleansed through the atonement of Christ, and alive spiritually in God, through the indwelling Christ, yet, Paul says, still a babe.

In what sense is justified and regenerated man still a babe?

To find answer to this question we must begin back at the starting point of man's existence—man as first made by God—man before the the first death to God in transgression—the man pictured in the first three chapters of Genesis. It is a picture

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of a new born infant, a babe in the knowledge of good and evil, a babe in desire, a babe in will. It is the parallel of the infant as born daily into the world.

Did he remain a babe?

Not in the knowledge of good and evil:—

"For God doth know that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil." Genesis III.—5.

"And the Lord God said, Behold the man is become *as one of us*, to know good and evil:" Genesis III.–22.

"As one of us"—this babe in Christ is no longer a babe in the knowledge of good and evil. He has eaten of the fruit of the tree of the knowledge of good and evil, and verily the tempter was right, it was a tree to make one wise, but it is not a wisdom that leadeth unto life. The babe of innocency is no longer a babe in innocency, but a man, wise in that knowledge of sin, the ending whereof is spiritual death.

"As one of us" — If no longer then a babe in intellect, is it in desire and will power?

Is it the spiritual nature that is born again as a *babe* in Christ? What light does the New Covenant record throw upon this point?

"And I, brethren, could not speak unto you as unto *spiritual*, but as unto *carnal*, even as unto babes in Christ: I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?" I. Corinthians III.–1, 3.

"And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers (μιμηταὶ imitators) of God, as dear children. * * * * * "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them," Ephesians IV.–30, 32 and V.–1, 6, 7.

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"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Ephesians IV.–14, 15.

"Wherefore laying aside all malice, and all guile, and all hypocricies, and all envies, and all evil speaking, as new born babes, desire the sincere milk of the word, that ye may grow thereby." I. Peter II,–1. 2.

These texts give a picture of one who is a child in wayward desire a child in inability to restrain passion, a child in the ease with which it may be led astray, a child in ignorance of spiritual things, a child with a will uncertain and easily swayed from the right. It is a new born babe, prone to evil, needing constantly an instructor, a guide, one who is yet a child, not yet a man, in God.

And now for this new born soul a standard is set up, for it is not to remain a "babe in Christ." It is that Old Covenant standard of "Holiness unto the Lord."

"Be ye holy," is the command to this babe yet feeble against unholy desires. Why?—"for I (the Lord) am holy." I. Peter I.–16.

The lost image of God (Genesis I.–27) is to be regained.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matth, V.–48.

Again the lost image as a standard.

Father, "sanctify them" (*sanctus facio* Ἁγίασον, make holy). It is Christ's cry over the Apostles, and over "all them who shall believe on me through their word." John XVII.–17 and 20.

"And the very God of peace sanctify you wholly." I. Thesso. V. 23.

"For I long to see you that I may impart unto you some spiritual gift, to the end ye *may be established.*" Romans I.–II. And this to the "beloved of God in Rome, called to be saints" (ἁγίοις —holy), but not yet strong to stand.

It never ceases, this holding up of the standard, the warning, the exhortation, the prayer. And this not to the unregenerate, those dead in sin, but, as the context in the various cases shows, to the regenerate, those born again. It never ceases, for the battle is again on, and on in this regenerated soul. Not

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such a battle as the first man, fresh from the hands of his Maker had to fight, but a battle of man with the ages of heredity upon him. For "The fathers have eaten sour grapes, and the children's teeth are set on edge." Ezekiel XVIII.-2.

It is the child with the baleful fires of the ages of wrongdoing of the fathers burning in his blood. It is a battle such as the Adam of man's innocency could not even have been conceived of. It is the curse of the centuries of murder and violence and rapine and wrong. It is the taint of the slum, of the brothel, of the wine cup. The battle that was upon that first man in the pure-blooded innocency of the raee was a parade day skirmish to the fierce grapple that comes to his children as earth has grown old and hoary in sin. Is it any wonder the warning cry never ceases in the pages of the sacred record? Would God have been just to man if he had not sounded the alarm? It is the long roll to the new made camp. Double the guards! Strengthen the outposts! Keep watch and ward against the powers of sin. Do not dream you are safe and secure. It was only a lull in the battle.

There is something more needed than the pardon of transgression and the birth again into spiritual life. Be holy! Be perfect! Be established! It is the price of safety. Not until the "babe in Christ" has grown "unto the measure of the stature of the fulness of Christ," has become holy, perfect, established, is the victory final; for this man who "is become as one of us to know good and evil" (Genesis III.-22.) *must "become as one of us" in holiness also, that he may stand.*

And now again the question may be asked, and this time with the preliminaries cleared,

How is this "babe in Christ" to come "unto a perfect man, unto the measure of the stature of the fulness of Christ"? —that one of whom John says, "he doth not commit sin."

1—He is to be instructed in spiritual truth.

When man that day ate of the fruit of the tree of the knowledge of good and evil, and became as "one of us, to know good and evil," (Hebrew, *Yada*—literally to ascertain by seeing, *i. e.*, to gain knowledge of by testing, to make acquaintance with), it does not necessarily follow that with this power now his, he made use of it all. His spiritual education began that day. That he did proceed to know evil the sad history of man

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only too surely proves. That he proceded also to know good, that history as surely disproves. And as one who develops by training only one side of his powers, he became a man in the knowledge of evil: but remained a child in his knowledge of good: and further, it is as this child, undeveloped in the knowledge of good, that he is "born again."

And now this babe in the knowledge of spiritual things is to be instructed, taught, developed along the neglected, the dwarfed side, of his spiritual nature.

It is to this end, manifestly, that Christ says:

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself (ἀφ' ἑαυτοῦ, from himself); but whatsoever he shall hear, that shall he speak; and he will show you things to come." John XVI.-13.

2—His heart must be freed from its proneness to evil.

This is the cry that David sends up when he prays, "Create in me a clean heart, O God: and *renew a right spirit within me.*" Psalm LI.-10.

And this is the promise:—

"A new heart also will I give you, and a *new spirit* will I put within you:" Ezekiel XXXVI. -26.

3—The feeble, vacillating will must be strengthened, that when evil presents itself he may *will to do right*, with a strength of will that shall yield to no solicitation, no temptation.

It is of this feeble will that Paul says in dismay,

"For the good that I would I do not; but the evil which I would not, that I do." Romans VII.-19.

Yet it is to the latent possibilities of that will that the closing invitation of the New Covenant record is addressed when it says, as a final invitation:—

"And whosoever *will*, let him take the water of life freely." Rev. XXII.-17.

Neither of these three alone is sufficient. Neither any two of them. An understanding enlightened to discern between good and evil, without a desire to choose good, and a will to follow

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it rather than evil, will not avail unto "Holiness unto the Lord."

A heart freed from its proneness to evil, without an understanding enlightened to discern which is the good, and which the evil, and a will strong to decide between the two will not avail; for how shall one follow the right who does not know what the right is, and has no strength of will to resist evil and choose the good. Probably no error more dangerous in its practical results to human souls can be taught than that Holiness unto the Lord is summed up in a heart work alone.

A strengthened will alone is not enough, for of what avail will it be to will to do good without an understanding of what good is—and with a heart prone to evil.

That one may become "Holy unto the Lord," all three of these conditions are essential; for it is the *whole man* that is to be made holy unto the Lord; and it is to be a *man*, not a *babe*.

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V.

DOES "HOLINESS UNTO THE LORD" COME TO MAN THROUGH PROCESS OF SPIRITUAL GROWTH? OR IS IT THE DIRECT GIFT OF GOD? OR DO BOTH GOD AND MAN HAVE PART IN THE WORK?

But how is this change to be brought about? for still the question remains unanswered, *How* is this "babe in Christ" to come "unto a perfect man, unto the measure of the stature of the fulness of Christ," the one who "doth not commit sin"?

Is it as in the man physical, the man mental, from within, and by the slower process of growth? or is the law, which elsewhere holds good in man's being, here set aside, and is it from God at once, and by gift from God?

Analogy would point to the process of growth rather than to sudden gift from without, for God's laws, as we find them elsewhere, are general rather than special in character and action.

Yet in the face of the many miracles of direct intervention recorded in the history of God's spiritual dealings with men, we cannot assume that this is the case; and we have seen that in the pardon of transgression, and in regeneration, while man has by his own voluntary act complied with the requirements laid down by God, yet the pardon, the regeneration, have been God's sole act. and, inferentially, sudden in consummation.

What light does the New Covenant record throw upon this question?

Paul says:—

"And he gave some to be apostles; and some, prophets: and some, evangelists: and some, pastors, and teach-

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ers: for the *perfecting of the saints*, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a *full grown man*, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error, but speaking truth (ἀληθεύοντες dealing truly) in love, may *grow up in all things into him*, which is the head, even Christ." Ephesians IV–11, 15.

Peter gives the same thought:—

"Putting away therefore all wickedness, and all guile, and hypocricies, and envies, and all evil speakings, as new born babes, long for the spiritual milk, which is without guile, that ye may *grow* thereby unto salvation. I. Peter II.-1, 2.

Yet Peter also says:—

"And the God of all grace who hath called you (ὑμᾶς) unto his eternal glory in Christ, after that ye have suffered a little while *shall himself perfect*, stablish, strengthen you." I. Peter V.-10.

And Paul, also, says:—

"But the Lord is faithful, who *shall stablish you*, and keep you from evil." II. Thessalon. III.-3.

In Hebrews we find:—

"Wherefore, let us cease to speak of the first principles of Christ, and *press on* unto perfection (τελειότητα—R. V. marg. *full growth*); not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And *this will we do*, if God permit." Hebrews VI.-1, 3.

Yet we also find in Hebrews:—

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, *make you perfect* in every good thing to do his will, *working in you* that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever." Hebrews XIII.-20, 21.

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These specimen texts show an apparent conflict running through the New Covenant record upon the question of the manner and source of this further change, a change of which the Old Covenant record dimly hints, and which Christ in his prayer foretells for the regenerated, and whereby the "babe in Christ", comes unto a "perfect man, unto the measure of the stature of the fulness of Christ."

The conflict hinges around the question, Whether it is again, like justification and regeneration, a direct and sudden work of God, done for man? or whether the further work is of man himself, under a law of development and growth?—or is there some third solution to the question?

Paul throws a flood of light upon the subject in one of those texts which stand like a guide post at the parting of ways:—

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, *Work out your own salvation* with fear and trembling, *for it is God which worketh in you both to will and to do of his good pleasure.*" Philipp. II.-12, 13.

And this is addressed, not to the unregenerate, but "to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:" . . . . "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." Philipp. I.-1 and 6.

It is thus not man alone: not God alone. It is God working together with man: man working together with God. And as the days, the years, go by, the spiritual apprehension grows clearer, under the tutelage of the Holy Spirit, to discern between good and evil, and to know God's will: the troubled heart, torn by conflicting desires, learns to desire good rather than evil, and desires to do God's will: the will, weak, vacillating between good and evil, grows strong to will to do good and not evil: and learns to say to God, Thy will and not mine be done:—the result, "Holiness unto the Lord." The "babe in Christ" is "come unto a perfect man, unto the measure of the stature of the fulness of Christ," and "doth not commit sin."

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VI.

WHAT PART DOES GOD HAVE—WHAT PART DOES MAN HAVE IN THE WORK?

What share does each have in this work? How much is man's growth under the law of development? — how much is God's work by direct act of intervention?

The Scriptures do not say.

Have we anything from which we may reason to an answer?

Yes! The Scriptures refer constantly to the earthly parent as an illustration of God's ways with his children. Apply the test here. How does an earthly parent do in the rearing and training of his children from infancy to adult life? The wise father does for the child only what it cannot do for itself. His object is to make a man of the child, a man who may be strong to stand in the hour of testing, To do for the child that which it is able to do for itself is to defeat the very end had in view, and is to do a great wrong to the child. It is to deprive it of the chance to grow and become strong, for strength comes of the struggling. Yet the wise father does not let the child become discouraged. He is ever watching over it. If the hour comes when the child's strength is not sufficient for the burden, his hand is stretched out to help.

The father works together with his child to the building up of a man.

"Does God do so with his children?

"And lest I should be exalted above measure, through the abundance of the revelations, there was given me a thorn in the flesh, a messenger of

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Satan to buffet me lest I should be exalted above measure. For this thing I besought the Lord thrice that it might depart from me. And he said unto me, My grace is sufficient for thee." II. Corinth. XII.-7, 8, 9.

"The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall he shall not be utterly cast down: for the Lord upholdeth him with his hand." Psalm XXXVII.-23, 24.

How is man, then, to do his part that he, "a babe in Christ," may come "unto a perfect man, unto the measure of the stature of the fulness of Christ," and thus be "HOLY UNTO THE LORD? for as has been shown, there is a part which man must do. God is only one of two workers to this end. The other is man himself.

As has been shown, three things are necessary to this change in man. It may be well for the sake of clearness to restate them.

1—He is to be instructed in spiritual things, that he may rightly discern what is good and what is evil.

2—His heart must be released from its proneness to evil.

3—His will must be strengthened that he may be able to will to do good rather than evil.

How much of this can man do for himself? Can he instruct himself in spiritual things to clearly discern between good and evil? The answer must be, Yes, and No.

He may diligently make use of the means which God has placed before him to educate himself upon this point, using to this end all the intellectual power God gave him when he was fashioned by his Maker. God's revealed and written word was given for this purpose, and is open to all.

"Thy word is a lamp unto my feet, and a light unto my path." Psalm CXIX.-105.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, *for instruction in righteousness:* that the man of God may be perfect, throughly furnished unto all good works." II. Timothy, III.-16, 17.

Not only *may* man thus diligently make use of the means of instruction God has placed before him, to educate himself in spiritual things, that he may be able to discern between good and evil, but God lays it upon man as an obligation, a duty to

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do this for himself. It is the end to which the Scriptures are given. No human soul can safely neglect this duty. He does it at his own peril. And God has nowhere even intimated any purpose of supplanting this source of spiritual enlightenment by any other revelation of divine truth. Yet God has supplemented (not supplanted) the written word by a promise to give to man a guide into spiritual truth, that he may not go astray:—

"Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." John XVI.-13.

Thus, while man cannot, in one sense, instruct himself in spiritual things, to discern between good and evil, yet in the sense of making use of the means which God puts into his hands, the revealed and written word, and by availing himself of the promised guidance of the Holy Spirit he may do so. And the Scriptures show no other way in which this power to discern between good and evil may be gained. Under this double training the spiritual eyes grew keen to see, and the conscience tender to feel, and man becomes skilled to discern between good and evil.

Can man free his own heart from its proneness to evil?

David's pleading cry to God after his backsliding, voices the common experience of men that this work man cannot do for himself.

"Create (thou) in me a clean heart, O God, and renew thou a right (Hebrew — *kuwn*, primitive root, to be erect, to be fixed, established) spirit within me," (Psalm LI.-10), is the prayer he offers up for himself.

And God has promised to do this for man:—

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezekiel XXXVI.-26, 27.

Yet, man must ask God to do this. It is the condition which comes of man's free agency. When God gave to man free will, by the very act itself he placed a bar across his own power to interfere with that free will, even to help. Man must first ask.

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But there is something for man to do after the asking, and after God has made good his promise to renew a right spirit within that heart. Somewhere out of the bitter depths of his spiritual experience, David's son had learned this lesson, when he wrote the warning words:—

"*Keep thy heart with all diligence;* for out of it are the issues of life." Proverbs IV.-23.

Man must stand guard over his own heart."

And Christ enforces the caution when, at Gethsemane, he makes of the bodily weariness of his disciples a spiritual object lesson, and says, "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Matthew XXVI.-41.

Can man do anything to strengthen his own will, that he may be strong to will to do right rather than wrong?

Man can will to do: he can will not to do: and, as has been before stated, God cannot, under the conditions of freedom of will which he has himself laid down, interfere, unless at man's request.

This absolute freedom of man's will in the matter of his personal relationship to God, is recognized in the last words of Christ before the book of the New Covenant record is closed:—

"And whosoever *will*, let him take the water of life freely." Rev. XXII.-17.

And every man knows that his will is his own. As, then, in his will he is thus independent of God, it is here that the great battle with evil must be fought by man: and *he* must fight it. And the battle is all the more far-reaching from the fact that man's will in a measure dominates his heart and his understanding.

It was the will that first took man away from God. Man's will had it in its power that day of the first temptation to say No, to the heart desire. It did not; and man by his own will turned from good to evil. And as man in his freedom of will willed to turn from God, so man must, in that same freedom of will, will to come back to God. Every man recognizes this fact in himself. It needs no proof. And the whole scheme of God's dealings with man is based upon it as a foundation fact. God does not command, but implores man to turn back from evil to good:—

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"As I live, saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live: *turn ye, turn ye,* from your evil ways, for why will ye die, O house of Israel?" Ezekiel XXXIII.-11.

It is God's yearning cry over a wilful and wayward son.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not!*" Matthew XXIII. -37.

It is a wail as of a broken-hearted father over a lost child.

A heart cleansed from transgression and freed from its proneness to evil, is a good thing: yet there is no security until back of it, as arbiter and master, stand an enlightened spiritual understanding, and a will strong to say No, in the hour when evil shall present itself.

Can man, then, of himself, strengthen this spiritual will power for good, rather than evil?

There is no reason to suppose that he cannot: there is much reason to suppose that he can. No fact in psychology is better established than this, that will power may be cultivated the same as memory, or any other faculty of the mind. The man who in his business is weak to say No, and who by his weak complaisance embarrasses himself in his finances, learns after a while to say No, and to be firm. The man who finds himself in danger from a growing appetite, and who, even without any pretense to religion as a motive force, begins to say No, to the craving, learns, as the days go by, that his power to say No, is increasing. His will power is now growing stronger by resisting, just as it was before growing weaker by yielding. Is there any reason to suppose that the law of growth which holds good in all other uses of the will power, fails to hold good in spiritual matters?

The inquiry brings us again to the fact that God's laws are general in character, rather than special.

Yet there are cases where the will power has become weakened, or where temptation is so overpowering, that the will stands helpless, paralyzed in the presence of evil.

And with the ages of heredity in yielding to sin, it may be questioned whether any human will, unaided, is strong enough for the battle with evil: for that heredity does thus affect the

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spiritual will power is shown in the difference of resisting force displayed by persons of different moral ancestry. Is there help for man in this weakness?

"Fear thou not: for I am with thee: be not dismayed: for I am thy God: I will strengthen thee: yea, I will help thee: yea, I will uphold thee with the right hand of my righteousness." Isaiah XLI.-10.

Yet, man must *will to ask*, for God cannot step over the line of that freedom of will, even to help in the hour of peril, unless man requests it. He must respect his own law.

Does God give the same help to all?

The Scriptures do not say. But again, what does the earthly father do? Does each child receive the same care, the same watchfulness, the same help? Does he not rather give to each according to its needs:—for no two of his children are alike in natural ability, in acquirements, in the need of help. To the strong child he gives little help; a word here and there: the hand sometimes stretched out. For the weaker one he does more. And the poor, deformed cripple, the sorrow of the household—over him he watches with a care that never lets a burden settle down without the father's outstretched hand to help: even carries him in his arms.

How would God, as a kind Father naturally do with his spiritual children? for, "Like as a father pitieth *his* children, so the Lord pitieth them that fear him. For he knoweth our frame: he remembereth that we are dust." Psalm CIII.-13, 14.

Children of God—some spiritually strong by heredity and surroundings; — some weak, Oh, so weak: —some as the crippled, halting, feeble one to whom the father's hand is ever stretched out in help. Is God less thoughtful, less considerate of these little ones? Oh, "like as a father pitieth his children!"

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VII.

ROADMARKS ALONG THE "WAY OF HOLINESS."

Do the Scriptures give any waymarks by which a soul may judge of its own growth in this life of Holiness unto the Lord?

Yes:— "Sanctify them in (ἐν) the truth." John XVII.–17.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the *Spirit of truth.*" John XIV.–16, 17.

"Howbeit, when he, the Spirit of truth is come, he will guide you *into all truth.*" John XVI.–13.

But the fruit of the Spirit (the Spirit of the foregoing texts) is love, joy, peace, long suffering. gentleness, goodness, faith, meekness, temperance: against such there is no law." Galatians V.–22, 23.

The soul which recognizes the growth of these fruits in itself may thank God, and take courage. The soul which fails to find them in itself may well mistrust that somehow it has mistaken the way. For Christ laid down the general law, "Even so every good tree bringeth forth good fruit; but a corrupt (σαπρὸν–bad) tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt (bad) tree bring forth good fruit." Matthew VII.–17, 18.

And he adds the general caution, "Wherefore by their fruits ye shall know them." Verse 20.

Do the Scriptures set up any absolute standard by which

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one person may judge another in this life of "Holiness unto the Lord"?

I fail to find any such standard anywhere set forth by the Scriptures, or any authority for the setting up of a standard. It would seem rather to be as a land in which each soul must walk alone with God. And if that soul can say, "It is peace between me and my God," I fail to find any warrant in the Scriptures for another to question or deny. We may only infer as we see evidence of the fruits of the Spirit in the life.

"So then, every one of us shall give account of *himself* to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block, or an occasion to fall, in his brother's way." Romans XIV.-12, 13.

Have the Scriptures given any test by which one may know absolutely that he has passed the point where the power of evil is at last forever broken, and he stands free and beyond peril of fall?

I fail to find any such standard, anywhere given in the Scriptures. They simply do not say. But I find Christ's injunction to his disciples, "Watch and pray, lest ye enter into temptation," repeated as a warning cry everywhere through the epistles to the churches. And the injunction and promise:—

"He that hath an ear, let him hear what the Spirit saith unto the churches: He that *overcometh* shall not be hurt of the second death." Rev. II.--11.

WATCH AND PRAY.

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SUMMING UP.

That a time comes in the life of a redeemed soul when the last sin has been committed, when the soul at last walks with God, fully emancipated from the power of evil, the victory won, walks at last in the fulness of "the liberty wherewith Christ has made us free," we must believe, as we believe in the completeness of the scheme of redemption.

That this state is to come suddenly, or as the direct and unconditional gift of God, without effort or adequate struggle upon man's part, I find no warrant in the Scriptures for believing.

That it is to come through a season of testing and battling, wherein man works together with God for the final victory, the New Covenant record teaches clearly and continually.

That, of the time when this work may be finally completed in any particular soul, the Scriptures give no human warrant for judging: and in the absence of such warrant I can only conclude that God has withheld authority to so judge. It is meet, therefore, that I should leave this point to be passed upon by God alone, I having no authority or right to say to another, "The work is now finished, and you are freed from the power, of sin:" or to say of another, so claiming, and whose life is not inconsistent with the claim, that he is mistaken or self-deceived. These questions must be settled by each human soul for itself alone with God.

That to the end of emancipation from the power of evil a heart change alone is not enough, but that in addition to this, there must be an understanding enlightened in spiritual matters to rightly discern between good and evil, and a will strengthened to will to do good and not evil. That is, the whole man, not simply a part, must be sanctified.

That to this end God works together with man: man works together with God. And the end is, the power of evil at last broken, and a soul that is Holy unto the Lord.

But the question may here also be asked, as it was of the WAY OF LIFE, Will all men, will most men even, clearly see,

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and understandingly follow, the successive steps of this way of Holiness unto the Lord? And again, the answer must be, No. Nor, again, have we reason to suppose it to be essential that, they should. For, as there said, men are little skilled to analyze, and give name to, the successive stages of their own spiritual experience. They only know that as the years went by after they had given themselves to God, a deeper longing grew up within them for a nearness to God, and for a power to withstand evil, such as they had not yet found. And they struggled on, watching, praying, loving, trusting. And then some glad day, as one who has toiled up the mountain side, they looked back; and lo, the world was beneath their feet; and above, around, only God's pure skies; and at last it was peace, that peace of God which passeth understanding. And at last they walked with God, to go out from his presence again no more.

BEYOND.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud volce, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?"

"And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. VII.-9, 17.

AMEN.

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THE INDWELLING SPIRIT.

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"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I. Corinth. III.16.

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I.

THE HOLY SPIRIT—WHAT IS MEANT BY THE TERM.

When Christ's disciples were gathered about him that night of the last supper, with hearts heavy over the coming separation, he said to them,

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you." John XIV.-16, 17.

And of this Comforter he says by way of identification,

"But the Comforter, *which is* the *Holy Ghost*, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John XIV.-26.

What is the Holy Ghost? This which is spoken of by Christ as an entity, a personality, and which is to have to do with man as comforter and teacher and guide?

It is well first to analyze and define the name itself. The English word *ghost* is a word which, like many other words in the language has, in the years, drifted and narrowed from its original meaning. It is the Old English *gast*, the German *geist*, and means simply spirit. The corresponding word in the Vulgate, from which the King James translation was essentially made, is the Latin *spiritus*, from which we have our word spirit. The Greek is πνεῦμα (πνέω, to blow, breathe), which as the Latin *spiritus* (*spiro*, to breathe, blow) has as a primary substantive meaning

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the *air*. In its secondary meaning it was applied to that intangible part of man which, in contradistinction to the more knowable body we call spirit. In like manner it came to be applied to incorporeal beings not cognizable to man's bodily senses. Through the changing which is ever going on in language the word has come in popular usage, to mean an apparition.

Because of this drifting and narrowing of the word ghost, the American translators of the Revised Version very properly preferred to substitute the word spirit for the word ghost in the whole New Testament. The conservatism of the English members of the board of revisers overruled this, however, and in many of the the places where the word occurs insisted upon the retention of the word ghost.

In this essay it is to be remembered, then, that the term Holy Ghost simply means Holy Spirit. It is also to be borne in mind that the terms, "the Comforter," "the Holy Ghost," "the Spirit of truth," as shown in the two texts from John as already quoted, are simply different names for the same entity, and that whatever attributes may pertain to the one pertain equally to all.

What is the position of the Holy Spirit in the divinity?

That it is a position of importance is shown in the fact that the Spirit is to come to man as Christ's successor:—

"And I will pray the Father, and he shall give you another Comforter: that he may abide with you forever." John XIV.-16.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name." John XIV.-26.

"But when the Comforter is come, whom I will send unto you from the Father." John XV.-26.

Christ still further recognizes the intimate relationship of the Holy Spirit to Father and Son in the commission to the disciples:—

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matth. XXVIII.-19.

I. John V-7, would, if authentic, be sufficient alone upon the point of the position of the Holy Spirit in the divinity, but

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this verse, although given in the Vulgate, and inserted in brackets in the Codex Vaticanus, and coming to the King James translation from the Vulgate, is so universally lacking in the older Greek manuscripts that it is very properly omitted from the Revised Version. Yet the existence of the Holy Spirit as an entity, and as an admitted and integral part of the divinity, is shown by the texts already quoted, and by many others as found throughout the New Testament record. And the only legitimate inference which can be drawn from the commission to baptize "in the name of the Father, and of the Son, and of the Holy Ghost," is that the relationship is one of union in the Godhead.

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II.

THE HOLY SPIRIT UNDER THE OLD DISPENSATION.

WAS THE HOLY SPIRIT KNOWN TO MAN UNDER THE OLD COVENANT DISPENSATION, AND BEFORE THAT, DURING THE PATRIARCHAL ERA?

The Old Testament record has in it 36 clearly expressed passages which speak of the "Spirit of God." Sometimes the wording is, "The Spirit of God," sometimes, "The Spirit of the Lord;" sometimes the wording is "My Spirit," but with the context showing that the pronoun "my" refers to God. The work of this spirit is varied. In some of the cases it is God's Spirit striving with man. See Genesis VI.-3. In some, it is the Spirit coming upon man for some specific purpose, as upon Balaam. Numbers XXIV.--2: or upon Othniel, Judges III.--10: or upon David. I. Samuel XVI.-13. In I. Samuel XVI.-14, it is the Spirit of the Lord abandoning Saul. In Ezekiel it comes as a Spirit of prophecy.

In Isaiah LXI.-1, it is foretold prophetically of the coming of the Spirit of the Lord God upon the Christ for his commission as preacher of good tidings.

In Ezekiel XXXVI.-27, it is promised to men as that which is to be put within them in the new dispensation. In Joel II.-28, it is foretold as that which is to be poured out upon all flesh.

But is "the Spirit of God," "the Spirit of the Lord," "My Spirit," as thus spoken of in the Old Testament record, the same as the "Holy Spirit," the "Holy Ghost," as spoken of in the New Testament record?

The point might be assumed as true, and probably few, if any, would dispute it. We can hardly

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conceive of two "Spirits of God" in the divinity. It would be to set aside all of our recognized Biblical teachings upon the nature of the Godhead. Yet that there may be no possibility of caviling, it may be well to take the testimony of the Scriptures upon this point also.

The Greek translation of the Hebrew Old Testament, which was made among the Alexandrian Jews in the third century before Christ, for their own use, as the Hebrew had become to them a dead language, and which because of the popular fable that it had been made by a commission of seventy-two Jewish scholars, appointed by Ptolemy II. became known as the Septuagint, is a connecting link between old and new in the bibliology of the Scriptures.

Like the Latin of the early Italic texts which grew up in the 2d century after Christ, and of the Vulgate of Jerome of the 4th century, it has scarcely received the attention to which it is entitled in Biblical study, especially as both the Latin and the Septuagint Greek long antedate any of the existing copies of the Hebrew or of the Apostolic Greek.

The great value of the Septuagint in Biblical research lies, not simply in the fact that it gives a side light, from Jewish sources, as early as the 3d century before Christ, upon their own Scriptures, but in the more important fact that it is the copy of the Old Testament Scriptures which was commonly in use among the New Testament writers, and that their quotations from the Old Testament record are largely, if not entirely from it rather than from the Hebrew text: and in the additional and exceedingly important fact that it supplied to them ready made, much of the sacred phraseology used by them.

Now apply these facts to the topic under discussion. It gives us a ready means of tracing the historical development of the nomenclature of the Holy Spirit from the Old Testament record to the New, and is a valuable means of identification.

In the 36 cases, as already instanced, in which "The Spirit of God," as dealing with men, is mentioned in the Old Testament record, the Hebrew word in every case is *Ruwach*, with a verbal primitive meaning, *to blow*, *to breath*, and with a substantive meaning of *wind*, *breath*, and a secondary meaning of *spirit*. In this respect it stands side by side with the Latin *spiritus* and the Greek πνεῦμα, as already

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given. In every single one of the 36 cases just mentioned the Hebrew *Ruwach* is translated in the Septuagint by the Greek word πνεῦμα: and this same πνεῦμα is the one, and the only word used in the New Testament Greek of the Gospels, of Acts, and of the Epistles to designate the Holy Spirit, the ἅγιος (holy) being added to it adjectively. Verbal proof could hardly be stronger as to the identity, in the minds of the sacred writers, of the Old Testament "Spirit of God" and the New Testament "Holy Spirit."

Yet we are not left to this method of identification alone. Peter definitely confirms this identity of the two in Acts II.-16, 17, 18, when he says,

"But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit;"

And this he is saying of the scene described in Acts II.-4, where it is stated,

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

And Peter still further identifies the New with the Old in verses 38 and 39 of the same chapter, when to the people who had gathered about in amazement at the strange scene, he says,

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the *promise* (Joel II.-28), is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call."

(See also for the promise, Isaiah XLIV.—*3*: Ezekiel XXXVI. -27: and Acts XXVIII-25 for Paul's confirmation of the identity of the two.

Was the Holy Spirit known to, and actively present among men after the Christ coming, and before that night of the last supper when Christ gives the promise of his coming?

Yes. In Luke

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I.–15, the angel tells Zacharias that John, the son that is to be born to him, shall "be filled with the Holy Ghost." In verse 41, Elizabeth is "filled with the Holy Ghost," and prophesies. In verse 67 it is said, "Zacharias was filled with the Holy Ghost and prophesied." In Luke II.–25, 26, 27, it is said of Simeon, "And the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ (Χριστός—anointed). And he came by the Spirit into the temple."

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III.

THE HOLY SPIRIT UNDER THE NEW DISPENSATION.

If, then, the Holy Spirit was known to men, and worked among them under the Old Covenant dispensation, and if it was also known and active among men at the time of Christ's birth, and during his life time, *How does Christ* that night of the last supper promise to his disciples the coming of the Holy Spirit as though it were *a new thing* among men? For he says:—

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth." John XIV.-16, 17.

And again, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth." John XV.-26.

And again:—

It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you." John XVI.-7.

How are these apparently conflicting facts and statements to be reconciled with each other? for the Scriptures must be consistent with themselves.

The only possible explanation which can be given would be that this new coming of the Holy Spirit, of which Christ speaks, is a coming simply in a new capacity or relationship, or both, and not as a new entity.

Do the Scriptures contain any authority for such an explanation? In answer we have a text which like Paul's famous words, quoted in the essay, "THE WAY OF LIFE," stands as a great basic fact in our knowledge of the relationship of the Holy Spirit to man; but this time the words are from Christ

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himself. It is in John XIV.–17. Christ has just given to his disciples the promise contained in verse 16, "I will pray the Father, and he shall give you another Comforter, that he may abide (μένῃ—remain) with you forever: even the Spirit of truth, whom the world cannot receive, because it seeth him not: neither knoweth him," and then he adds, "but ye know him: for he *dwelleth with* (παρ' ὑμῖν) *you and shall be in* (ἐν ὑμῖν) *you.*"

Analyze the text, "Ye know him." How could they know him if he was not yet come? The inference is that he *is* already come; and this the Scriptures, as before shown, confirm.

"He dwelleth with (παρ' ὑμῖν) you." He is already about you, and with you, even as one dwelling with another: — but, "He shall be in (ἐν ὑμῖν) you."

"*Dwelleth with*"—"*shall be in.*" Are we to suppose that Christ's words are a mere tautology, a needless repetition of the same thought in different forms?

This cannot be, for not only was Christ not wont to speak thus needlessly and redundantly, but the wording of the two expressions conveys two separate and distinct meanings which, with evident purpose, are here placed in contrast. The two Greek prepositions made use of are radically and totally unlike in meaning παρ' i. e. παρά, with: ἐν, in. A change in the character of the relationship of the Holy Spirit to man is here clearly set forth: so clearly that no man can doubt, or fail to see, who takes Christ to mean what he says.

"Dwelleth *with*"—"shall be *in.*" The Spirit of God which has been striving with man, which has been as a warning voice to him in his sins, which has been crying "Repent, Repent," by voice of prophet, of inspired word, of accusing conscience, and which, if the man heeded not, would not always strive with him (Genesis VI.–3), but which, when he showed that he was bent upon evil ways, would depart from him (I. Samuel XVI.–14), and which, when he joined himself to idols, would "let him alone," (Hosea IV.–17), this Spirit which has dwelt *with* man is now promised to God's regenerated people as an ever present, *in*dwelling guide, and teacher, and Comforter, which shall not depart, but is to remain (μένω) with them forever.

But why does Christ, as he speaks of this coming of the

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Holy Spirit to the more intimate relationship of indwelling in man, say:—

"It is expedient for you that I go away; for if I go not away, the comforter will not come unto you: but if I depart, I will send him unto you." John XVI—7.

The word "for" in the text shows that the coming of the Holy Spirit is conditioned upon the antecedent going away of Christ: yet no adequate reason is apparent in the text as it stands. The question at once arises, Does the English translation give the full meaning of the Greek? The Greek verb for the two wordings "go away" and "depart" in the text is in each case ἀπέλθω. It has been translated differently for the sake of euphony, simply to vary the expression.

It is a compound word meaning literally and primarily, as translated, "to go away," "to depart" — but it means more than this. A secondary meaning is *to die.* (See Liddell and Scott's Greek lexicon.)

We have the same idiom in English, as when we speak of those dead as "the departed."

Now read the text again:—

"It is expedient for you that I *die* (ἀπέλθω): for if I *die* (ἀπέλθω) not the Comforter will not come unto you: but if I go (Greek, πορευθῶ—metaphorically to depart from life; see Thayer's lexicon, "πορευῶ, —b,") I will send him unto you."

With the full meaning of the Greek, it becomes now apparent that the coming of the Holy Spirit to dwell *in* man is conditioned, not upon the mere departure of Christ as an antecedent, but because of that which is implied in the going, namely, his death. And again the question arises, Why?

Why could the Holy Spirit dwell *with* man before Christ's death, but can only dwell *in* man after, and because of, his death?

The explanation lies manifestly along the line of the thought that the scheme of salvation is an orderly one, and each successive step must come in its logical consecutive place; neither before nor after. The way had to be prepared for the Christ coming; hence John's mission, and his warning cry, "Prepare ye the way of the Lord-" not simply for his coming but, "Make his paths straight," the pathway of his work after he comes. How? By "repentance unto (εἰς — to the end of) remission of

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sins." Mark I.-4. In like manner must the way be prepared for the indwelling of the Holy Spirit. Paul says to the church at Corinth, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I. Corinth. III—16.

But could the Spirit of God dwell in an unclean temple?

Paul answers this thought in the next verse when he says, "for the temple of God is holy, which temple ye are," and prefaces this by the statement that "If any man defile the temple of God, him shall God destroy." I. Corinth. III.-17.

How has this temple been redeemed from the uncleanness of sin?

John answered this when he wrote, "the blood of Jesus Christ, his Son, cleanseth us from all sin" (ἁμαρτίας, transgression). It is all a picture of the Holy Spirit of God coming to dwell in a temple which has been cleansed for his indwelling, cleansed by the blood of that sacrifice on Calvary. For God cannot dwell in an unclean temple. The Old Law is full of this thought. The house wherein God is to dwell must be free from all uncleanness, pure, holy. And so of the temple in man for the indwelling of the Holy Spirit of God, The law is not fulfilled, and sin is not legally washed away, until the offering up of Christ, the true sacrifice, upon Calvary. Hence Christ says, "It is expedient for you that I go away (ἀπέλθω — die), for if I go not away (ἀπέλθω) the Comforter will not come unto you." John XVI.—7: for his coming is to be an indwelling, and the temple is not yet cleansed for his presence.

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IV.

THE OFFICE OF THE HOLY SPIRIT.

WHAT IS TO BE THE ESPECIAL CHARACTER OF THE NEW OFFICE OF THE HOLY SPIRIT AS THUS INDWELLING IN MAN?

All the information we have upon this subject comes from Christ himself, and is found in his words to the twelve disciples the night of the Last Supper, as recorded by John in Chapters XIV., XV. and XVI. As complementary to this we have the record of the subsequent working of the Holy Spirit in the hearts of men, as given in Acts, and the various Epistles.

In John XIV. -16, Christ speaks of the Holy Spirit as the "Comforter," (παράκλητος — helper, intercessor, comforter: from παρακαλέω, primarily to call to the aid of: secondary meaning, to console, to comfort). This intercessor, helper, comforter, is to take the place of Christ to them, not as sacrifice, but as counsellor, helper, ever-present friend, when Christ shall have gone from them. It is in accordance with this phase of the Holy Spirit's work that Paul says:—

"Likewise the Spirit also *helpeth our infirmities*;" and again, in the same verse, "The Spirit itself *maketh intercession for us*." Romans VIII.–26.

In Acts IX.–31, it is said:—

"Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified: and walking in the fear of the Lord, and in the *comfort of the Holy Ghost*, were multiplied."

In John XIV.–17, Christ speaks of the Holy Ghost as "The Spirit of truth," and further says in XVI.–13, as descriptive of its work,

"Howbeit, when he, the Spirit of truth, is come he

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will guide you into all truth: for he shall not speak of himself (ἀφ' ἑαυτοῦ —from himself): but whatsoever he shall hear, that shall he speak: and he will show you things to come."

It is in the thought of this office of the Holy Spirit manifestly, that Paul says (I. Corinth. II.-9 to 14) as he looks back to the days before the coming of the Holy Spirit as guide into all truth,

"But as it is written (Isaiah LXIV.4), Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

"But," Paul cries in exultation, as the thought of the contrast between the old days when men walked without the guidance of the Holy Spirit and the newer days of his presence with them comes over him — "But unto us God hath revealed (ἀπεκάλυψε —made known, manifested) them by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

And he goes on to say:—

"Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God."

Why the necessity of this giving of the Holy Spirit as guide into all truth, and as revealer of the things which were to come? The 14th verse gives the explanation:—

"But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

It is to this *natural man*, who in his soul blindness is unable to perceive and take in spiritual truth, that the Holy Spirit comes as illuminator and guide into the deep truths of God; and he walks in darkness no longer.

In John XIV.–26, Christ says:—

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach (διδάξει – διδάσκω, to instruct in, to explain to) you all things and bring all things to your remembrance, whatsoever I have said unto you."

The promise would, upon its face, apparently, be more immediately to the little band of disciples which was that night gathered about him, and who were shortly to go out as his messengers and spokesmen, after he

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shall have been taken from them, and would seem to refer to their fitting for the work: yet that it had a wider scope, and was intended for his followers in general, would seem to be probable from I. John II.–20 and 27. The epistle is a general one, presumably to the churches at large. In it John says to them:—

"But ye have an unction (*χρίσμα* — anointing) from the Holy One, and ye know all things. . . . But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth and is no lie: and even as it hath taught you, ye shall abide in him."

"The same thought is contained in the verses already quoted from Paul, I. Corinth. II.–12, 13. It is that the Holy Spirit will bring back to the mind of man, and quicken in his heart, the words of Christ, as the words of a mother come up, one hardly knows how, and the eyes soften, after all the long years of wandering and sin.

The Holy Spirit is also to testify of Christ. Christ says in John XV.-26:—

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (*μαρτυρήσει περὶ ἐμοῦ*—bear witness concerning me). Christ has just been speaking to the twelve of his rejection by the world, which refused to accept his works and teachings as evidence of his divine mission, when he goes on to say as in the text nevertheless "the Spirit shall bear witness concerning me." In the hearts of men, is probably the thought intended. It is manifestly in accordance with this that Peter says, speaking of Christ to the Jews:—

"Him hath God exalted with his right hand to be a prince, and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts V.-31, 32.

John also, in the same line of thought, speaking of Christ, says:—

"This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood:

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and *it is the Spirit* that beareth witness, because the Spirit is truth." I. John V.-6.

Paul, likewise, says:—

"Wherefore I give you to understand that no man, speaking by the Spirit of God calleth Jesus accursed (*anathema*), and that no man can say that Jesus is the Lord but by (εἰ μὴ ἐν—if not in) the Holy Ghost." I. Corinth. XII.-3.

Back of it all lies the thought that no man who weighs the evidence candidly, who takes the works and teachings of Christ fairly, will be left in doubt as to the divine mission of Christ, but that the Holy Spirit will testify to his heart that Jesus of Nazareth is the Christ, the Son of God.

The Holy Spirit is to quicken the conscience of the world. Christ says:—

"And when he is come, he will reprove (ἐλέγξει —convict) the world of (περὶ — concerning) sin, and of (περὶ) righteousness and of (περὶ) judgment." John XVI.-8.

"Of sin"—that there is such a thing as sin: and of its exceeding sinfulness: and that through it somehow comes soul peril to man. It is the quickened conscience of man arousing him to a sense of peril. It is this that makes Felix tremble when Paul reasons with him of righteousness, temperance and judgment to come. (Acts XXIV.-25.) It is witnessed in that scene in the prison when, with no word of exhortation spoken, the keeper cries out, "Sirs, What must I do to be saved?" Acts XVI.-30. It is this that gives power to Peter's word, and that makes the message of the Apostles a flame of fire in the hearts of men.

"Of righteousness" (rightness)—that there is a right way, and man should walk therein.

"Of judgment"—that sin must have a judgment, and that sinful men must face the penalty of their sins:—

"For he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." Psalm XCVIII.-9.

The Holy Spirit is to glorify Christ. (John XVI.-14.)

Out of it all the world shall come to know him, to esteem, to honor him. He is not always to be stricken and despised of

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men. (Isaiah LIII.) And this is even now fulfilling, for never has Jesus, the Christ, stood higher before the world than now. The world is putting aside its scoffing: is learning to know and to glorify the Christ.

Is the coming of the Holy Spirit in this office of "teacher and guide into all truth" to supercede or add to the previous revelations and teachings of divine truth by the bringing of new revelations and new teachings? or is it only to bring to remembrance, and illumine, and make clear, what has already been revealed and taught?

Christ says of the Holy Spirit, "he will show you things to come." (τὰ ἐρχόμενα) John XVI.–13. The phrase "τὰ, ἐρχόμενα," literally "the (things) coming," would seem to refer to events yet to come to pass rather than to new revelations of divine truth. Τὰ, the neuter of the definite article is used in this sense. If it were truths, new truths, to be revealed, to which the reference is made, the article should be the feminine τάς to correspond with the word ἀληθείας (truths), made use of, however, in the singular only in the previous sentence. That the reference is not thus to new revelations of spiritual truth, the gender of the article clearly shows.

The first chapter of Revelation throws a flood of light upon this point. John says, "I was in the Spirit on the Lord's day." (Rev. I.–10); and the command to him is, "Write the things (ἅ, relative, elliptical for τά ἅ) which thou hast seen, and the things (ἅ for τά ἅ) which are, and the things (again the neuter ἅ for τά ἅ) which shall be hereafter." (μετὰ ταῦτα—after these.) I.–19.

Who is it that makes the revelation to John of these things which are to be? The answer is in chapter II.–7, and in the six repetitions of that sentence which are found in the second and third chapters of Revelation:—

"He that hath ears to hear, let him hear what (τί, neuter — the thing which) the *Spirit* saith to the churches," and the book of Revelation is a revelation of events, not of new doctrines.

There is no assurance in the Scriptures, no hinting even,

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that the old teachings, God's word in the Old Covenant record, Christ's words in the new, are to be set aside or superceded, or added to: only brought to remembrance, illumined, and made clear: no hintings of new revelations of divine truth. In accordance with this thought it will be noted that the apostles in their writings (the various epistles) are only commentators upon what has already been revealed, not themselves revealers of new spiritual truths. The Revelation of John is, as just said, of things, events, (τὰ ἐρχόμενα), glimpses of the hereafter—not new teachings. The chart for man back to God has been written. It is not to be added to, for it is sufficient.

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V.

THE REDEEMING OF THE PROMISE.

When was the promise of Christ, with respect to the coming of the Holy Spirit to man, formally redeemed?

Christ had promised to his disciples that the Holy Spirit should come to them to abide. He had said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth:" (John XIV.-16, 17: he had also said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name," John XIV.-26: he had likewise said, "It is expedient for you that I go away (ἀπέλθω —die), for if I go not away (ἀπέλθω), the Comforter will not come unto you: but if I depart (πορευθῶ—depart, i. e., from life, die), I will send him unto you." John XVI.-7. When was this promise formally made good?

The account is given in John XX.-19 to 22. It is after the sacrifice upon Calvary: the evening of the very day of the resurrection from the dead. Christ, for the first time after the fulfillment of his statement that he must first die, meets with the disciples assembled together. The account is given by John as follows:—

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus unto them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."

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What are the evidences of the indwelling of the Holy Spirit in man?

The question is naturally and properly asked by every devout soul, "How shall I know that the promise is fulfilled in me, and that the Holy Spirit dwelleth within me?

By what means shall I perceive and know the presence within me of this intangible being? My physical senses cannot grasp it. My mind cannot seize upon it. Will God leave me in ignorance upon a point which the Scriptures dwell upon as one of so vital importance?" The question is not only a natural one: it is also a reasonable one. Man does not pass beyond the bounds of equity in asking it; and upon a point so important he is, in equity, entitled to an answer. Is an answer given in the Holy Scriptures? The reply must be, Unquestionably Yes. A clear, plain answer is therein contained; and no man who applies the test as thus given need remain in doubt.

Back of the test lies a general law laid down by Christ himself in the Sermon on the Mount. It is contained in verses 15 to 20 of Matthew, Chapter VII. He is speaking of false prophets, and of evidences as to the nature of the spirit dwelling within them. The law is, "By their fruits ye shall know them:" and back of the spiritual law is the natural law that a tree is known by its fruits; a good tree bringing forth good fruits; an evil tree bringing forth evil fruits—the summing up, "Wherefore, by their fruits ye shall know."

Now turn to Galatians V.-22, 23. Paul is giving to the people of the church the marks by which they may distinguish those who are under the dominion of the flesh from those who are led by the Spirit. He appeals to Christ's law, "The tree known by its fruits," as the decisive test. After enumerating the fruits of the flesh he goes on to give the fruits of the Spirit in man:—

"But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, (χρηστότης — kindness) goodness, faith, meekness, temperance: against such there is no law."

It is the old primal law of creation, the tree yielding fruit after its kind (Genesis I.-11), carried into the spiritual world.

Fruit—when? Not all at once, for fruit grows. Again the general law carried into the spiritual world. For, "So is the kingdom of God, as if a man should cast seed into the ground;

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and should sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself: first the blade, then the ear, after that the full corn in the ear." Mark IV.-26-28.

It is *Christ* that speaks. Who am I that I should question the words of the Master?

"By their fruits ye shall know." The soul which sees within itself the growing up of the kindly fruits of the Spirit, instead of the bitter fruits of the flesh, has Christ's assurance that *the tree is there.* The test is conclusive: and I find no other given in the Scriptures.

The soul which recognizes this in itself may rest in the assurance of the indwelling Spirit, though no eye hath seen him, no hand touched him, no ear, save the ear of the soul, hath heard his voice. And the soul which does not find this fruitage within itself, which, as the years go by, is not growing patient, and gentle, and tender and kind, whatever the profession of godliness, may well call a halt, and with bitter tears ask what is wrong.

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephesians IV.-30, 32.

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THE BAPTISM WITH THE HOLY GHOST AND WITH FIRE:
AND
THE ENDUEMENT WITH POWER.

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"And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke XXIV.-49.

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I.

THE BAPTISM WITH THE HOLY GHOST AND WITH FIRE.

When John the Baptist stood that day by the river Jordan preaching to the multitude, he said to them,

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Matth. III.-11.

Mark, in recording the same scene, quotes John as saying, "I indeed have baptized you with water; but he shall baptize you with the Holy Ghost." Mark I.-8: omitting the words "and with fire."

Luke says:—

"John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire." Luke III.-16.

John further identifies these predictions with Christ when he says:—

"The next day John (the Baptist) seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, after me cometh a man which is preferred before me, for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him, the

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same is he which baptizeth with the Holy Ghost." John I.–29,33

Of Christ, then, the prediction is made, that he is to baptize with the Holy Ghost and with fire. Yet Christ lived his life upon earth, did his work, taught his doctrines, died upon Calvary, rose from the dead, abode yet a few days longer upon earth with the disciples, and then ascended to heaven, and in it all no appearance of the fulfilment of John's prophecy. Nor is the prophecy even alluded to again in either of the Gospels, and there is no record or hinting of its fulfilment. The indwelling of the Holy Spirit, of which Christ foretells before his death, and which is realized the evening of the day in which he arose from the tomb, when he said to the disciples, "Receive ye the Holy Ghost," cannot be considered a fulfilment; for this was, in no sense of the word, a baptism. The very meaning of the word (βαπτίζω — to bathe, wash, cleanse) is limited to things external, and does not apply to that which is within. It was thus that John baptized his disciples. It was thus that Christ was baptized by John.

However, the words of Christ himself are explicit upon this point, for forty day after he has given to the disciples the indwelling Spirit and in his last interview before his final ascension, and manifestly referring to that scene, and John's prophecy by the banks of the Jordan, he says:—

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts I.–5.

The indwelling Spirit had thus already come: the baptism with the Holy Ghost was yet to come.

As the fulfilment of the prophecy is not to be found before Christ's ascension, we are forced to search for it later—after he had finally parted from his disciples. Is there anything to be found in that after history, as given in Acts (for the consecutive church history ceases with Acts) which may satisfactorily be taken as a fulfilment?

Let us take the events following after the giving of the "indwelling Spirit" in their chronological order.

After the giving of the Spirit, and just before he parts from the disciples for the last time, Christ commissions them to go out as his messengers to preach the Gospel to all nations. The words of the commission are:—

"Go ye therefore, and teach all

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nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Matth. XXVIII.-19, 20.

Luke alludes, but less in detail, to the same commission, but then goes on to give these further words from Christ to the disciples:—

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke XXIV.-49.

Luke again, in Acts I.-1 to 8, refers to these words of Christ. It is an additional light, and the account is somewhat more explicit:—

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandment unto the Apostles whom he had chosen: to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power (ἐξουσίᾳ—authority). But ye shall receive power (δύναμιν — power to do) after that the Holy Ghost is come upon you (ἐφ' ὑμᾶς), and ye shall be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight."

Two separate things are here spoken of—the sending of the promise of the Father—the enduement with power from on high. That they are not the same, is clear from the wording of the passage, for they are spoken of separately, and as distinct the one from the other, not only apparently in character, but also as having a relationship of sequence the one to the other. Yet that there is

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some relationship between them, is to be inferred from the manner in which they are linked together, and spoken of, in the same sentence. For the sake of clearness, however, it is better to examine them separately:—

"And behold I send the promise (*τὴν ἐπαγγηλίαν*—the thing promised) of my Father (*τοῦ πατρός*—*the* Father) upon you." Luke XXIV.-49.

What was "the promise of the Father"? That the words do not refer to the promise of the "indwelling Spirit" is manifest, for that promise was given, not by the Father, but by Christ himself, Christ had said, "I will pray the Father, and he shall give you another Comforter." John XIV.-16. And the Comforter was to be sent, not in the name of the Father, but in Christ's name:—

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name." John XIV.-26.

And again Christ says of this coming:—

"But when the Comforter is come, whom *I will send* unto you from the Father." John XV.-26.

It will be seen from these passages that the promise of the indwelling Spirit is distinctively a promise of Christ and not of the Father. Then, too, the relationship of the Holy Spirit to man, spoken of in the two statements, is entirely different. The Comforter, the Holy Spirit whom Christ promised was to be *in* man — "for he dwelleth with you, and shall be *in you*: (*ἐν ὑμῖν*) John XIV.-17: while the promise of the Father spoken of in Luke XXIV.-49, is to be *upon you*—(*ἐφ'—ἐπὶ—ὑμᾶς.*) And further, if "the promise of the Father" referred to the "indwelling Spirit," how could Christ speak of it as a thing yet to be sent ("behold I send the promise"), when, as a matter of fact, the Holy Spirit, as indwelling in man, had already been given by Christ the day of his resurrection? See John XX-22.

The conclusion is unavoidable from the foregoing facts that "the promise of the Father" cannot refer to the abiding of the Holy Spirit as an indwelling presence in man, as promised by Christ and already given, but to something else which would seem, from the wording of the verse in question, Luke XXIV.-49, to be connected with the enduement with power. To what, then, does it refer? Peter answers the ques-

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tion in Acts. The disciples were assembled in that upper chamber in Jerusalem, waiting, as Christ had directed, for the enduement with power, when a wonderful thing came upon them. The scene is best described in the words of the Scripture itself:—

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Acts II.-1, 4.

The bystanders, amazed at the scene, could give no other explanation than that, "These men are full of new wine."

"But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon (ἐπὶ) all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on (ἐπὶ) my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." Acts II.-14, 18.

Again it is the same Greek preposition, ἐπὶ (upon). It is a sudden and mighty outpouring of God's Spirit *upon* the disciples, a baptism of the Holy Spirit which has supervened upon the indwelling of the Holy Spirit.

That this outpouring of the Holy Spirit upon the disciples was the baptism with the Holy Ghost which had been promised, is confirmed by Peter when he says:—

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Acts II.-33.

And again when he says:—

"And as I began to speak, the

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Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?" Acts XI.–15, 17.

What is the purpose of this baptism? for that it could be thus foretold, and waited for, and sent, and yet be without a definite purpose, would not seem reasonable, nor would it be in keeping with that manifest working to a fixed plan which is everywhere so marked a feature of God's ways with man, as narrated in the Scriptures.

Was the purpose to add to, or make more complete, the scheme of salvation for man?

To assume this would be to assume that the plan of redemption from transgression, and of a new life for man in God, was not complete in the work of Christ himself. It would be to assume that Christ returned to heaven leaving an incompleted work for man's salvation, and that to finish the work it was necessary to go back to an old prophecy and promise of the Father. Yet what do the Scriptures show as the steps in the plan of salvation of man? They show:—

1—Man's sin remitted through the blood of Christ, shed as the sacrificial atonement:—

"Behold the Lamb of God which taketh away the sin — (ἁμαρτίαν—transgression) of the world." John I.–29.

" . . . . the blood of Jesus Christ, his Son, cleanseth us from all sin (ἁμαρτίας—transgression)." I. John I.–7.

2—Man born again from spiritual death in sin to life in God through faith in Jesus Christ:—

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John III.–3.

"Whosoever believeth that Jesus is the Christ is born of God." I. John V.–1.

"For ye are all the children of God by faith in Christ Jesus." Galatians III.–26.

"That whosoever believeth in him (Christ) should not perish, but have eternal life." John III.–15.

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3—Man thus pardoned, and again a child of God and heir to eternal life, now provided with a teacher and guide in the person of the indwelling Spirit whose work is not transient or temporary, neither only a partial work, but who is to be guide to man into *all truth*, and is to *abide* with him *forever*:—

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit of truth." John XIV,-16, 17.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." John XIV.-26.

"Howbeit when he, the Spirit of truth is come, he will guide you into all truth." John XVI.-13.

4—Man to become holy unto the Lord in the truth into which the Holy Spirit is to act as teacher and guide:—

"Sanctify (*sanctus facio*—ἁγίασον — make holy) them through thy truth (ἐν τῇ ἀληθείᾳ—in the truth): thy word is truth." John XVII. 17.

"Neither pray I for these alone: but for them also which shall believe on me through their word."—John XVII.-20.

If then, as thus shown, man is already, before, and without this baptism of the Holy Spirit, pardoned of his transgressions, born again to God, heir to eternal life, and provision made for his becoming Holy unto the Lord (sanctified) what else remains to make the work of oneness with God complete? The answer must be that nothing more remains to be provided for: the scheme for man in his individual relationship to God is complete.

It is manifestly in the thought of this completeness of the the work, as already provided for, that Christ goes on in the same prayer to add these words:—

"Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one: as thou, Father, art in me, and I in thee, *that they also may be one in us*: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them: that they may be one even as we are one: I in them, and thou in me, *that they may be made perfect in one.*" John XVII.-20, 23.

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If, then, the baptism with the Holy Ghost and with fire had not to do with the work of man's individual salvation, nor with his becoming holy unto the Lord, what was its purpose? for that it must have had some specific purpose the whole tenor of God's ways with man would indicate, for that God ever does purposeless work is controverted by the whole record of the Scriptures; neither could we conceive of it as a possibility consistent with his nature. The most reasonable method of seeking for an answer to the inquiry is to make a careful study of the text and context of the passages in the Scriptures in which the baptism with the Holy Ghost and with fire is spoken of, and then to find what yet remained to be done in the working out of God's ways with men.

The promise of this baptism is found in only one of the Gospels. Luke says (XXIV.–45, 51):—

"Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of my Father upon (ἐπὶ) you: but tarry ye in the city of Jerusalem until ye be endued (ἐνδύσησθε—ἐνδύω, to put on, to clothe as with a garment) with power (δύναμιν— power to do) from on high. And he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

What are the circumstances under which this command is given?

Christ, as has just been shown, had finished the work of providing for man's redemption and sanctification. He has just commissioned his disciples to go out as his messengers to carry the glad tidings to all men. To the end of a better fitting for the work which lies before them he has just "opened their understanding that they might understand the Scriptures" with regard to the prophecies of his coming to men, and the purpose of it, and now, with the work done in their own souls, and their understanding enlightened to the message, they are to go out by his command to preach this gospel of hope to men: and

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they are to be his witnesses (μάρτυρες—μαρτυρέω— to bear testimony) of these things.

But who and what are they? and what is the task before them? A little band of eleven against the world. Unknown, yet to attack entrenched heathenism. So fearful that when the Christ whom they are to preach was led to Calvary, they all abandoned him and fled. With no proof as yet to their own minds that the power which he had to touch men's hearts will go with them. With no proof to the world that they are commissioned to be his successors.

The undertaking would seem to be hopeless: the attempt madness. How are these fearful hearts to have courage? the doubting world to be convinced?

This is the problem which lay before them, the question as yet unanswered. For it the Christ life, the Christ death, the indwelling Spirit, have given no solution. Has God left this part of the plan unprovided for, or is "the promise of the Father," for which they are bidden to wait, that which is to complete and make effective the plan for the reclamation of a world lost in sin?

Before passing on for an answer it is well to examine again and upon the line of this inquiry, the second account of the scene when the command was given to "wait for the promise of the Father," for there is a second account but not in the gospels. It is in the first chapter of Acts where a retrospective view is given of the one scene in Christ's life which is to become the connecting link again between old and new. The account, which has been before quoted, but which it is well to consider again, is also from Luke:—

"The former treatise (Luke's gospel) have I made, O Theophilus, of all that Jesus began both to do and to teach, until the day in which he was taken up, after that he, through the Holy Ghost, had given commandment unto the apostles whom he had chosen: to whom he showed himself alive after his passion (παθεῖν—πάσχω — to suffer) by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me (μου — R. V.

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from me): for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power (ἐξουσία—authority) But ye shall receive power (δύναμιν — power to do) after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld he was taken up, and a cloud received him out of their sight." Acts I.-1, 9.

It will be noted in this account that the apostles are:—

1—To wait in Jerusalem for the "promise (the thing promised) of the Father." Verse 4.

2—That the promise is "the baptism with the Holy Ghost" —shown by the word "for." Verse 5.

3—That following the baptism with the Holy Ghost is to be given to them power *to do*, that is to perform things. Verse 8.

4—That thereupon they are to go out to be Christ's witnesses (μάρτυρες—those who bear testimony) to all the earth. Verse 8.

What do the apostles do?

1—they return to Jerusalem as commanded. Verse 12.

2—They await the fulfilling of the promise. Verses 13, 14.

What came to them?

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts II.-1, 4.

Are we to understand this as the fulfillment of "the promise of the Father"?

No other conclusion is possible, for there is no record of anything else coming to the disciples, and they immediately thereafter go out to the work to which Christ has

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appointed them, thus showing that they themselves thus understood, and recognized it as such.

And that they themselves so understood and accepted is further confirmed by the words of Peter when, in explanation of the scene which accompanies the baptism, he says to the wondering bystanders:—

"This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams: and on my servants, and on my handmaidens I will pour out in those days of my Spirit: and they shall prophesy." Acts II.–16, 18.

And further says:—

"This Jesus hath God raised up, whereof we are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he (Jesus) hath shed forth this, which ye now see and hear." Acts II.–33.

The promise of the Father, this special baptism with the Holy Ghost, would seem then from the Scripture record to have to do, as purpose and end, rather with a special fitting for the work of spreading the gospel of salvation, than with any further work of salvation to the individual soul of man. That in this work of special fitting a great spiritual exaltation came to the souls of the messengers themselves the record also as plainly shows.

But why do they need this special pouring out of the Holy Spirit upon them as a fitting for the work? In what way will it better prepare them for what lies before?

The explanation would seem to lie along the line of confidence—courage to face the world. That a remarkable change came to them in this respect immediately thereupon, is clearly shown by the record. These men who fled panic stricken when their master was seized (Matth. XXVI.–56), and Peter, who denied him (Matth. XXVI.–70, 72, 74), and who, when they meet together afterward, gather within a room with shut doors for "fear of the Jews" (John XX.–19), and who, so unstable is their faith, will not believe that his word was true and that he is indeed risen from the dead (Mark XVI.–13), and who are even affrighted

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when he does appear unto them, and deem that they have only seen a spirit — these men, after the baptism with the Holy Ghost seem immediately to lose all mistrust, all fear, and go out to proclaim to a hostile world the risen Christ with a boldness, a defiance of danger, which shows a complete transformation. Of them it is said, immediately after this baptism with the Holy Ghost, when they are arrested and brought to trial for preaching Christ:—

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled: and they took knowledge of them that they had been with Jesus." Acts IV.-13.

And when they are commanded not to preach Christ, these men who but a few days before had been afraid to own him, now boldly reply to the very men who had been instrumental in securing the death of their Master, and with his fate as a possibility before them:—

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts IV.–19, 20.

And when they are again seized and brought to trial for persisting in publicly preaching Christ, and are brought before the council, and the high priest says to them:—

"Did not we straitly command you, that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrines, and intend to bring this man's blood upon us;"

it is said, "Then Peter and the other apostles answered and said, We ought to obey God rather than men." And boldly preaching Christ crucified to the council itself, they add, "And we are his witnesses of these things."

The account goes on to say, "And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go."

Does the old fear again come upon them; and do they obey?

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for

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his name. And daily in the temple and in every house, they ceased not to teach and preach Jesus Christ." Acts V.–27 to 42.

Again, after the martyrdom of Stephen, it is said:—

"As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison. Therefore they that were scattered abroad went everywhere preaching the word." Acts VIII.–3, 4.

It is all a vivid picture of a new born boldness come upon men who before were fearful and discouraged. And it does not cease. The whole history of the church of Christ is a history of timid men, of shrinking women, transformed by some miraculous power until they shrink from no danger, are checked by no peril, in witnessing for Him of Calvary. The Roman arena, and the lion's den, and the martyr's stake, and the rack of the inquisition, testify to the coming upon man of some power, some exaltation, some great uplifting out of self, which is more than human. Whence came it? The record of the Scriptures shows that it came with that baptism of the Holy Ghost which fell upon the little band of disciples that day in the upper chamber in Jerusalem, and which at various times has fallen upon Christ's church in the ages since.

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II.

"AND WITH FIRE."

The prophecy was:—

"He shall baptize you with the Holy Ghost, *and with fire.*" Matth. III.-11.

"With the Holy Ghost and with fire" — the two are linked together in the prophecy in such manner that the fulfillment would also reasonably be looked for as linked together in like manner, And so we find it, for the account reads:—

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them *cloven tongues like as of fire*, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts II.-1, 4.

That this was what was meant by the phrase, "and with fire," it is reasonable to suppose, for there is no further mention in the New Covenant record of the subject, neither anything which could be construed as a mention of it.

What was the purpose of this visible baptism with fire?

The Scriptures do not say. Neither is there further mention of the subject in the subsequent narrative. We are only left to infer. Yet if we consider the circumstances under which it was given, the purpose would seem to be so plainly and clearly manifest that we can scarcely remain in doubt. It would seem

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to have come simply as the visible sign of the divine presence in that outpouring which was termed "the baptism with the Holy Spirit."

I find no scriptural authority, neither any just reason for attaching any mystical meaning to the tongues of fire which sat upon the disciples that day. Fire was to the Jews the recognized sign of the divine presence: hence the appropriateness of it as a symbol of the presence of the invisible spirit in this case. It was the burning lamp, and the fire of the furnace which marked the coming of God to Abraham the night of the covenant. It was in the burning bush that God was manifest to Moses at Horeb. It was the pillar of fire by night which told of the divine presence in the tabernacle. It was in fire that Jehovah descended upon Sinai. It was to the fire from heaven that Elijah appealed as the deciding test of the true God: and it is a chariot of fire that comes from God for Elijah by the waters of Jordan.

The tongues of fire which that day sat upon the disciples were, therefore, a symbol whose significance was recognized by the Jews. It was to their minds the confirmation, by a well known sign, of the presence of the Spirit of God with these men. It was to them the visible proof that the divine power of Christ had passed on to his disciples. *And this was necessary to the success of their work.* They now go out having been divinely accredited by the visible sign of God's presence with them. There is, as has been before said, no reason, or authority, to attach to it any significance beyond this. To attach to it, as is sometimes done, other, and mystical meanings, is without warrant from the Scriptures.

Matthew III.-11, 12, and Luke III.-16, 17, might, upon a superficial reading, seem from mere contiguity of statements, to imply some further work of personal spiritual cleansing. The readings, which are essentially the same, are as follows:—

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire." Matth. III.-11, 12.

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The objections to the construction that verse 12 refers to any further work of purification in believers would be:—

1—The Scriptures expressly provide for the cleansing from all sin through the sacrificial blood of Christ. I. John 1-7.

2—The texts themselves clearly refer, not to any spiritual work in Christ's followers but to a separation between them and the wicked.

3—Unquenchable fire is the well recognized Scriptural designation for the fire of eternal punishment, not of a cleansing fire in believers. See Rev. XIV.-11., and Mark IX.-43, 48.

Was this baptism with fire intended for the apostles alone, or is it for all o Christ's followers, in all ages?

The Scriptures do not say. Yet there is no record of its recurrence at any time afterward in the infant church, and it is not probable that so striking a phenomenon would be left without mention had it again occurred.

The outpouring of the Holy Spirit in a special manner is spoken of several times afterward in the record (see Acts IV.-31; VIII.-17; X—44, 47) but not the baptism with fire.

And with the view that this baptism with fire was simply a token to both disciples and believers of the passing on of a supernatural power from Christ to those whom he left as his representatives, there would seem to be no need of a further manifestation of such kind.

So far as the Scriptures, then, are to be taken as a final authority we must rest in these conclusions:—

I—That the promise of the baptism with fire was to the first band of apostles alone.

2—That there is no evidence of its coming to even their immediate successors.

3—That there is no evidence that it was received in subsequent ages.

4—That there is no evidence of any purpose beyond the setting of a seal upon the authority of the disciples.

5—That all mystical interpretations and theories as to its coming as an after power of cleansing, or purifying, or of burning out of a residuum of sin in believers, are without warrant from the Scriptures, and are in direct conflict with the whole

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Scriptural teaching of the adequacy and sufficiency of the cleansing power of the sacrificial blood of Christ. Such theories, in their very nature, deny the sufficiency of the atonement by Christ, and repudiate the written word, which says:—

"The blood of Jesus Christ his Son, cleanseth us from *all sin*." I. John I.-7.

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THE ENDUEMENT WITH POWER.

Christ said to his disciples after his resurrection, and just before his ascension:—

"And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem *until ye be endued with power from on high.*" Luke XXIV.-49.

"What is meant by the word power in this text? The Greek word is δύναμις. In contradistinction to ἐξουσία (the power of authority) δύναμις is *power to do*, ability to bring things to pass.

This passage in Luke, and the passage in Acts I.-8, which is simply a retelling of the same scene, are the only places in the Scriptures in which the enduement with power is specifically mentioned.

That there must have been some special purpose in this enduement with power, would seem only to be a reasonable supposition, judging from the evidences of definite plan everywhere manifest in God's dealings with men, as shown in the Scriptures: neither would a purposeless act seem to be worthy of the divine wisdom, and especially at so important a time as the last interview of Christ with his disciples, when he is about to leave them alone upon earth.

What, then, was the purpose of this enduement with power?

The Scriptures do not specifically say.

Have we, then, any means of judging of the purpose?

The most reasonable plan of seeking an answer is to examine into the circumstances under which the command was given, supple-

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menting this by the history of the events which follow.

The account of the giving of the command is found in Luke XXIV.-44 to 49 inclusive. Christ, as has just been said, is about to part from the disciples whom, for three years, he has been teaching and training to go out as his successors and messengers to the world to preach his gospel. In verse 44 he reminds them of the prophecies concerning himself and his work for man. In verse 45 he opens their understanding, that these prophecies as fulfilled in himself may be clear to them. In 46 he reminds them that his suffering of death and the subsequent rising from the dead, are a part of the plan. Then in verse 47 he shows the purpose of it all—"that repentance and remission of sins should be preached in his name (that is as coming through him) among all nations, beginning at Jerusalem.

And now he says to them (verse 48):—

"And ye are witnesses (*μάρτυρες—μαρτυρέω*, to bear witness, to testify to) of these things."

The wording of purpose in Acts 1.-8, which gives the same scene, is even more explicit as to intent.

It there says:—

"And ye *shall be* my witnesses both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

And now he adds, Luke XXIV.-49:—

"And behold I send the promise of my Father upon you (the baptism with the Holy Ghost): but tarry ye in the city of Jerusalem, until ye be endued with power (*δύναμίν*—power to do) from on high."

From this analysis of the circumstances attending the command the only conclusion which can be drawn is that the power spoken of, and for which they are to wait, is the power which will be needed in order to the accomplishment of the work which lies before them, namely, to spread the gospel of Christ to the world.

Why should they need this special power?

A survey, however brief, of the situation quickly shows. The divine commission of Christ, the Master, had been authenticated by well known and widely recognized manifestations of supernatural power. He himself cites these as proof of his divine commission.

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When the messengers of John come asking, "Art thou he that should come, or do we look for another?" Christ replies:—

"Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matth. XI.-4, 5.

Peter appeals to the same proofs of the divine commission of Christ, when he says upon the day of Pentecost:—

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved (ἀποδεδειγμένον—ἀποδείκνυμι— to set forth, to attest, to prove to) of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know." Acts II.-22.

But now the Master, thus attested to the world by these exhibitions of a supernatural power, is to leave them, and they are to go out as his representatives to continue the work which he has begun.

But how shall the world be convinced of the genuineness of their commission? It may refuse, probably will refuse, to accept their word without proof. How shall the world know? When a king in those days would accredit a messenger upon a mission of especial importance, he gave to him his signet ring, the ring with which he officially stamped, and thus authenticated, his proclamations.

What signet ring shall this uncrowned king of man, he who has neither gold nor precious stones, give to his messengers, that they may be accredited of men?

Christ, the king, gave to them his own signet, that which had been recognized among men as the proof of his own divine commission:—

Ye are to go out as my messengers, "but tarry ye in Jerusalem until ye be endued with power from on high." Luke XXIV.-49.

Does the history of the events which followed the enduement with power confirm this view of its purpose as an accrediting credential upon the part of the apostles from Christ to the world?—a sign of the passing on to them of the divine commission?

The Scriptures give the best answer to the question:—"And

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when they had set them in the midst they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to this impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."

"Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Acts IV.-7, 10, and 12.

"And by the hands of the apostles were many signs and wonders wrought among the people." Acts V.-12.

"Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." Acts VIII.-5, 7.

Was the enduement with power intended to continue as a gift in the church through after ages? or was it intended to be limited to those who first went out as Christ's messengers?

Again the Scriptures do not say. And again we can only judge by the after history of the church.

And now there comes in as legitimate testimony, not simply the record of the early church as given in Acts, and the allusions in the Epistles, but also the record of the church of God as found in contemporaneous history down through the centuries. Before pursuing this investigation, however, a more careful analysis of the scope of the phrase "enduement with power" should be made.

Δυνάμις—"power to do." Power to do what? The texts given in the preceding section, and others, of which these are only selections, show that power to work miracles, the power to temporarily suspend or reverse, for a specific end, the normal working of some one of the laws of the natural world, was one of the phases of power intended.

That this power was made use of frequently during the earlier days of the apostolic mission, the record clearly shows.

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But the record also as clearly shows that even while the years of the apostolic ministry still continued the exercise of this power became less frequent as time passed by, in this respect resembling the latter years of Christ's ministry: for while his earlier years were marked by frequent miracles, these became less frequent in the latter years when his authority came to be more generally recognized. If, as the texts already quoted would indicate, the working of miracles was intended simply as a sign or seal to the disciples and to the world, of the passing on of the divine authority of Christ to his messengers, a credential of the genuineness of their claim to be his spokesmen, it is evident that when once the world had received proper evidence upon this point the necessity for the proof would cease, and the exercise of the power would no longer be called for, neither is it probable that God would continue this grant to men of a power so extraordinary as to, at will, suspend or reverse the normal working of natural laws, when once the special purpose for which the grant had been made was accomplished, and the need no longer existed. The rule in the working of the universe is law; the miracle, evidently the exception.

That this cessation of the exercise of the miracle working power could have been due to any failure of spirituality, or any degeneracy of the early church, is not probable, for the cessation, as shown by the record, began while the first disciples, those who had been specially chosen and trained, and commissioned by Christ himself, were yet living, and actively in charge of the work.

But side by side with the exercise of the power to thus work miracles we find evident and repeated allusions to another power—the power to so present the word that hearers shall be convinced, and sinners turned from their ways. Without this power the message would fall dead upon human ears. This power is to be distinguished from the work of the Holy Spirit in convincing the world of sin, and thus preparing the way — for the message was to be given through human agency.

And this power, unlike the miracle working power, would, in order to make the word effective, have to be continued so long as the message has to be delivered to a world still in sin: would have to be continued on through the ages. What do the Biblical record, and the after history of God's church, show upon this point?

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Of Christ himself the officers had said:—

"Never man spake like this man." John VII.-46.

Of the apostles it is said:—

"And with great power (δυνάμει) gave the apostles witness of the resurrection of the Lord Jesus." Acts IV.-33.

Paul says of his own message:—

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." (δυνάμεως) I. Corinth. II.-4.

Again he says:— "For our gospel came not unto you in word only: but also in power, (δυνάμει) and in the Holy Ghost." I. Thessalon. I.-5.

What were the results of this power?

When Peter preaches for the first time after the enduement with power, the record says of the multitude:—

"Now when they heard this they were pricked in their heart, and, and said unto Peter, and to the rest of the the apostles, Men and brethren, What shall we do?" Acts II.—37.

And the record goes on to say:—

"And the same day there were added unto them about three thousand souls." Acts II.-41.

It was this enduement with power, power in the spoken word, which gave to the infant church its rapid spread, and sent the apostles out as a flaming fire to the great heathen world about the east shores of the Mediterranean. The after history of the church, while it does not clearly show the exercise of the enduement with power to the working of miracles, does show in its early and rapid spread, and in the great reformations and revivals of the 16th and the 18th centuries, and in the power of turning men to God, which has characterized not only the world-famed evangelists, but also the patient, little known workers in all lands, that there is an enduement with power in the spoken word which abides with God's messengers in all lands, and times, and among all peoples.

But why was the enduement with power conditioned upon

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the antecedent baptism with the Holy Ghost?

The words of Christ were, "But ye shall receive power *after that* the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts I.-8.

Again the Scriptures give no direct explanation. We are left to infer from the context, and from the circumstances of the case. Yet a satisfactory answer to the question is plain. In the closing section of chapter I. of this essay the change which came to the disciples through the baptism with the Holy Ghost is shown — a change from fear to courage, from despair to hope, from timidity to boldness. Without this antecedent gain of courage, of hope, of boldness, of what avail would the gift of power have been? Power without fitness or capacity to use it, would be fruitless. Hence the antecedent baptism with the Holy Ghost, with all that it implied. Now when power is given, it is not given into the hands of men afraid or unable to make use of it, but to men prepared to go out and wield it for the cause of Christ, the Master.

Is power given equally to all?

Paul answers the question in the XII. chapter of I. Corinthians, and again in Ephesians IV. -11, when he writes:— "And he gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers."—to each according to his capacity and fitness: and to all according to the needs of the work.

And Lydia of Thyatira, and Eunice, at whose knee the youthful Timothy is reared in the mother's faith, and Dorcas, Dorcas with the gift of seamstress, and her bundle of garments for the poor — are not these also "endued with power from on high" for the work of the Master? and is not their work also of infinite worth?

The tears of the widows came up before the throne; and God, the God of the Paul who goes to the executioner's block unrescued, the God of the ages, harkens to the pitiful cry, and turns back the law of death: and the stilled hand of Dorcas feels again the thrill of life, and goes back to its work among the poor.

Oh, "Like as a father pitieth his children!"

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RECAPITULATION

1—Man not the one central figure of sentient creation; but only one of the factors in a broader creation which reaches out beyond the bounds of his little world.

2—God breathed into his nostrils the breath of life and man became a living soul. It was a birth into spiritual life in God —the *first* birth.

3—Man is created as a child spiritually, in accordance with a general plan of development by the law of growth as a fundamental law of being.

4—To the end of this growth, he, in accordance with a general law, is placed under conditions of testing and struggle, and as an essential condition to a true testing, is created with freedom of will. This is man's first probation.

5 — In order that he may clearly understand the nature of this testing, a law of spiritual life is laid down to him, and also its converse, the law of spiritual death.

Life—spiritual communion with God: its condition, obedience to his laws.

Death—spiritual alienation from God: its cause, disobedience to his laws.

Sin—the breaking of this law of life.

The struggle of free will between these two is the essence of the warring between good and evil.

6—Man makes use of this freedom of will to disobey the law of life in God, endures the penalty, is banished by his own act from spiritual presence with God, and thus dies to God. This is the first death.

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7—This testing, and the falling into sin upon the part of man, not an anomaly, not a mischance, not a failure in God's plans, but only a part of the working out of a broad, far-reaching, probably a universal, plan of testing to all sentient creation throughout the universe, and of which we have hintings in the Scripture record, and where-through man assuredly, angels presumably, may have held out to them the possibility of ultimately attaining to a plane of spiritual being far in advance of that possible without the testing, and which could only be attained through, and because of, the battling and testing.

8—God does not abandon the man whom he has created and thus placed under testing, for the possibility of this disobedience was necessarily foreseen as within the scope of the plan, and it came while man was as yet practically ignorant of the full consequences of his act, having had no actual experience of what the penalty fully involved.

9—Man thus spiritually dead to God in transgression, has no power to pardon his own sin, or to again enter into life in God.

10—God's plan, however, involves a way for the pardon of man's transgression of the law of spiritual being, and his restoration to life in God. Yet this possibility of restoration is still dependent upon man's freedom of will, for man who willed to disobey, may refuse, if he will, to avail himself of the possibilities opened up to him by God's plan of restoration, and may elect to remain in his sin, and dead to God.

But to the end that he may not so elect, God's Spirit, which at the first was breathed into man when he became a living soul, and which now no longer dwells within the man spiritually dead to God, as a life-giving principle, is yet ever about him, striving with him, warning him, pleading with him, and entreating him, now that he has seen the consequences of his disobedience, to turn back from his ways; and to the end that he may have inducement to heed, God holds out to him a promise of pardon and restoration to life.

11 — To the end of pardon Christ dies upon Calvary for man's transgression. In what way God makes this sacrifice a

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sufficient and satisfying atonement for man's transgression, the Scriptures do not explain. The fact is stated—the explanation of the manner is withheld. This is God's secret.

12—To the man who by his own will turns in repentance and submission to God, the merit of this sacrifice is applied, and he stands cleared from his transgression before his Maker.

13—The man, thus cleansed of his sin, is accepted of God, and through a second entering in of the Spirit is "born again" into life in God.

14—This man, grown wise in sin, is yet a babe in spiritual things, this side of his being having remained dwarfed through non-use; and it is as an infant in the knowledge and discernment of spiritual truth that he is born again.

15—For this spiritual babe in Christ, a teacher and guide is provided, in the person of the "indwelling Spirit," who is to teach him, and guide him into all truth.

16—The conflict of testing is now again upon this child in spiritual truth, but this time it comes to one who has learned by actual and sore test the power and the penalty of evil. This is man's second probation.

17—Through this testing, and because of it, the "babe in Christ" is to come "unto a perfect man, unto the measure of the stature of the fulness of Christ," one who will not sin because of his own free and enlightened will he now *wills not to sin.* He is become "Holy unto the Lord, a sanctified soul."

Yet man may again, if he will, turn away from God, and again and finally choose evil rather than good, and thus again die to God: but this time it will be with an understanding enlightened by actual personal experience as to the full consequences of his act. This is the second spiritual death. It is of this final deliberate free will rejection of God's law of spiritual life that it is said:—

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were

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made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come: if they shall fall away (*παραπεσόντας–παραπίπτω*— to fall away, not simply in the sense of falling, but a falling away, in the sense of abandoning, rejecting) to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Hebrews VI.–4, 6.

18—God equips the reclaimed soul that he may send it out as a messenger to bear the message of a gospel of salvation from sin and spiritual death to those who are yet dead to God in transgression. To this end he pours out upon him a special baptism of the Holy Spirit, and endues him with power to do in the work which lies before him.

19—And again it may be said — all this is not chance, not an after thought upon God's part to correct a miscarriage in the original scheme of creation, but a thing foreseen, and planned, and provided for in immeasurable love and supreme wisdom before the world was.

"Domine refugium factus es nobis a generatione in generationem.

Prinsquam montes fierent, aut formaretur terra, et orbis, a saeculo et usque in saeculum tu es Deus. Ne avertas hominem in humilitatem: et dixisti, Convertimini filii hominum." Psalm XC.—1, 2, 3.

AMEN.

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